THE
Strange and Prodigious
RELIGIONS,
Customs, and Manners,
Of Sundry
NATIONS.

CONTAINING,

I. Their ridiculous Rites and Ceremonies in the Worship of their several Deities.

II. The various Changes of the *Jewish* Religion, and the State it is now in; with the final Destruction of *Jerusalem* under *Titus*.

III. The Rise and Growth of *Mahometanism*, with the Life of that great Impostor.

IV. The Schisms and Heresies in the Christian Church; being an account of those grand Hereticks the *Adamites*, *Muggletonians*, *&c.* All intermingled with pleasant Relations of the fantastical Rites both of the Ancients and Moderns in the Celebration of their Marriages, and Solemnization of their Funerals, *&c.*

Faithfully collected from ancient and modern Authors; and adorned with divers Pictures of several remarkable Passages therein.

The Second Edition.

By *R. D.*

Licensed and Entred according to Order.

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TO THE READER.

IF the Variety and Greatneſs of Subjects are capable of affording Satisfaction to a Reader, you will have in this Piece I now preſent thee wherewith abundantly to ſatisfie thy Curioſity. You have firſt a perfect Account of the different Opinions of Mankind concerning a Deity; their ſeveral fantaſtical Ceremonies in their Devotion and Worſhip; and likewiſe a Compendium of the many Schiſms and Hereſies that have been in the Chriſtian Religion it ſelf. Then you are entertained with the Life, Death, and abominable Doctrin of that grand Impoſtor Mahomet; *and this Account may in ſome kind be a means to hinder others from falling into the like Errors and Abominations. After this you have*

a Deſcription of the divers and ridiculous Rites of moſt Nations of the Univerſe, in their Cuſtoms, and Celebration of Marriages, and Solemnization of Funerals, intermingled with ſeveral Inſtances of extraordinary Love and Affection. Then you have a Relation of the ſeveral Fore-Bodings and Apparitions that foretold the Fall of Jeruſalem, *with all the Circumſtances of the final Deſtruction of that famous City; with many other inſtances too long here to inſert. So that you have in this Epitome what has been the ſubjects of the greateſt Pens which have filled many large Volumes, and would require a great deal of time to read over; and I hope may be a means to induce us to bleſs and praiſe God the more, for having brought us into the Light of Truth, when we ſee how many millions of Men have wandred in ſuch horrible Darkneſs.*

R. D.

Strange and Prodigious Religions, Customs, and Manners, &c.

AMongst the many millions of Faces which have been, and are to be seen in the World, there are not any two of 'em that are exactly, and in all points alike; and tho there may be some similitude in Voices, and in the Deportment and Behaviour, yet there is something in every one that is peculiar, and a certain Air that serves to difference and distinguish one Man from another; so there is no less variety in the Wits, Minds, and Inclinations of Men. From whence proceeds not only the alteration and variety of the Customs and Manners of Nations, and particular Persons, but the several sorts of Idolatrous Worship and Paganism that have been in the World, and the many Sects and Schisms that have started up in the true Religion it self. Which to make appear, is the scope and business of the following Discourse.

I. And first, we will begin with *Paganism*, and shew the strange Whimsies and Caprices of Mankind in their Opinions of a Deity, and the Worship that was to be paid thereto. Thus then, the antient *Babylonians* worshiped *Jupiter* under the name of *Belus*, *Bel*, and *Baal*, *Juno* under the name of *Astoroth*, or *Astorte*. And their

Prieſts called *Chaldeans* and *Magi*, were bound by their Superſtitious Diſcipline to worſhip the Sun, and ſo was the King to offer him every day a white Horſe richly furniſhed. The *Fire* they alſo worſhiped, and the *Earth* too, under certain Names: to the *Earth* they kept a certain Feaſt for five days in *Babylon*; where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhiped alſo *Venus*; for maintaining of whoſe Service, the Women proſtituted themſelves to Strangers: theſe held a Divine Providence, but denyed a Creation, and were much addicted to Aſtrology and Divination. *Ninus* was the firſt Idolater; who after the Death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with Divine Honours at *Babylon*, and in the reſt of his Dominions. Thus they were Men whom the *Pagans* affirmed to be Gods; and every one according to his Merits and Magnificence, began after his Death to be worſhiped by his Friends. Thus all the Idols of the *Gentiles* were the Images of dead Men. The *Egyptian* God *Oſyris* was a Man, who, becauſe he diſtinguiſhed every Region in the Camp by their Colours, in which, Dogs, Oxen, and other Beaſts were painted; therefore, after his Death, he was honoured under thoſe Shapes; and this begot in 'em ſuch a Veneration for thoſe Creatures, that when there was a mighty Famine in *Egypt*, ſo as that all kind of Food failed them, they betook 'emſelves to feed upon Man's Fleſh, when in the mean time they ſpared Dogs, Cats, Wolves, Hawks, *&c.* which they worſhiped as their Gods; and not only forbore to lay Hands upon them, but alſo fed them, and that too with Man's Fleſh. The Ancients were no leſs ridiculous in the choice of their Gods than in their Worſhip to 'em; for, if we do but conſider *Jupiter*'s Adulteries, his Inceſts with his own Siſter *Juno*, and his Daughter *Minerva*; if his Sodomy with *Ganymedes*, his raviſhing of *Europa*, and many others; if his Impiety againſt his Father *Saturn*, whom he drove out of his Kingdom, and

and forced to hide himself in *Italy*; if we consider these things, we must needs say, that he was so far from being a God, that he scarce deserved the name of a Man, but rather of a Savage Beast; and indeed, not unlike in Salacity to the Goat his Nurse. Such another God was *Saturn*, a cruel Murtherer of his own Children, and whose chief delight was to have little Children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard, *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Souldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husband Man, *Æskulapius* a Physician? So as that they had no other Deity but what were Men, and the lowest of Men too. And no less abominable was their Cruelty in their Sacrifices and Offerings; for there was a brazen Statue of *Saturn*'s at *Carthage*, with hands somewhat lifted up; the Statue it self was open, hollow, and bending towards the Earth, a Man or Youth was solemnly laid upon these Arms, and thence he was streight tumbled down head-long into a burning Furnace that was flaming underneath. This burning alive was bestowed upon that God yearly, upon a set day, and at other times also, even with multiplyed Victims, especially in case of any great Calamity that should befall the City. Accordingly upon the Slaughter they received by *Agathocles*, they made a Decree (I tremble to speak it) to offer up Two hundred of their Noblest Youths in this manner to *Saturn*; and who would believe it, there were as many more who freely offered themselves to the same Death.

II. So great a Reverence to Religion had the *Æthiopian* Kings, to the time of *Ptolomy* King of *Ægypt*, that whensoever the Priests of *Jupiter*, who was worshiped in *Meroe*, declar'd to any of them that his Life was hateful to the Gods, he immediately put an end to his days; nor was there any of them found to have had a more tender regard to the Safety of his own Life than he had Reverence to Religion; till King *Argones*, who

leſt the Prieſts ſhould tell him he ſhould die, began with themſelves, put them all to Death firſt, and thereby aboliſhed the Cuſtom. At *Hierapolis* in *Syria* was a magnificent Temple, where Men uſed to geld themſelves and put on Womens Apparel; ſuch Prieſts were called *Galli*: Here ſtood two, *Priapi* or *Phalli*, and within the Quire (into which the Chief Prieſt only might enter) ſtood *Jupiter*'s Statue ſupported with Bulls, *Juno*'s with Lyons, having in one hand a Scepter, and a Diſtaff in the other. In the Temple ſtood *Apollo*, whoſe Oracles were much conſulted; if the Petition was liked, the Image would move forward, if otherwiſe, backward. They had divers Feaſts; the greateſt was that of the *Fire*, where they ſet divers Trees, hung with divers ſorts of Beaſts for Sacrifice on Fire, after they had carryed about theſe Fires (in Proceſſion) to their Idols. Here the gelded Prieſts wound each other, and divers young Men at this Feaſt geld themſelves. Here was much confuſed Muſick, Diſorder, Fury, and Prophecyings. Into the Temple none might enter in thirty days in whoſe Family any died, and then his Head muſt be ſhaved. He that but look'd upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was Abomination, becauſe *Semiramis* was transformed into a Dove; and ſo it was to touch Fiſhes, becauſe of *Dercito*, the Mermaid and Mother of *Semiramis*, half a Fiſh and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was bound to cut his Hair on his Head and Brows, to ſacrifice a Sheep, to lay the Head and Feet of the Sheep upon his own Head to Crown himſelf, to drink cold Water only, and to ſleep on the Ground till his Return. The young Men were bound to conſecrate their Hair, then to cut it in the Temple, and to offer it in a Box of Gold and Silver, with their Names inſcribed thereon. The *Phœnicians* were bound to offer yearly Sacrifices of young Children to *Saturn*, and in the Temple of *Venus* to practice not only Whoredom but

Sodomy

Sodomy alſo; The *Phœnicians* were bound to proſtitute their Daughters to *Venus* before they marryed 'em. In the Temple of *Venus* were celebrated the annual *Rites* of *Adonis*, with Beatings and howlings, to whom they performed ſolemn Obſequies. The *Arabians* worſhiped the Sun and Moon, Serpents, Trees, and other ſuch like Deities. The *Nabathæans* burned Frankincenſe to the Sun or his Altar; they do not bury their Dead, but lay 'em, even their Kings on Dunghils. Adultery is Death among 'em, but Inceſt is no Sin. In *Panchæa* is a rich ſtately Temple, adorned with Statues, and the Prieſts ruled all there both in Politick and Eccleſiaſtick Affairs.

III. The ancient *Perſians* had neither Temples, Altars, nor Images, holding theſe improper for their Gods; but on the tops of Hills offered Sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water and Winds. The Prieſts uſed neither Muſick, Veſtments, nor Libaments, but only his Tiara or Head-attire, crowned with Mirtle. To Lye and be in Debt are heinous Crimes with them; ſo it is to ſpit, waſh, or piſs in a River, which with them are hallowed. The old *Scythians* had neither Temples, Images, nor Altars, for any of their Gods, except for *Mars*, whoſe Temples they erected of bundles of Twigs heaped up together: Inſtead of his Image they ſet up an old Iron Sword, to which they offered yearly Sacrifices of Cattel and Horſes, and of Men every hundredth Captive, with whoſe Blood they beſprinkled *Mars*'s Sword; then they cut off the right Shoulders of the ſlain men, and fling them into the Air: They uſed to wound firſt, and then to ſtrangle the Beaſt which they ſacrificed, praying to that God to whom they offered the Beaſt. They kindled no Fire of Wood, for the Country yielded none; but they burned the Bones of the Beaſt to boyl the Fleſh withal; if they want a Veſſel, they boyl the Fleſh in the Beaſt's Paunch; they uſe no Vows nor any other Ceremonies.

IV. The *Tartars* worſhiped the Sun, Stars, Fire, Earth and Water, to whom they offered the firſt Fruits of their Meat and Drink each morning before they eat and drink themſelves. They believe there is one God, Maker of all things, yet they worſhip not nor pray unto him. They place Idols at the Tent Doors; theſe Idols being made of Silk and Felt, are offered the firſt Fruits of Milk, Meat and Drink; the Hearts alſo of Beaſts, which they leave before them all night, and then eat them in the morning. They offer Horſes to the Emperour's Idol, which none afterward muſt ride. They do not break, but burn the Bones of their Sacrifices. By their Diſcipline they muſt not touch the Fire with a Knife, nor meddle with young Birds, nor pour Milk, Drink or Meat on the ground, nor break one Bone with another, nor make Water within their Tents; with divers other ſuch Traditions, which if violated, are puniſhed with Death, or elſe redeemed with much Money. They believe another World, but ſuch as this. When one dyeth, he hath Meat ſet before him, and Mare's Milk; his Friends eat a Horſe, and burn the Bones thereof for his Soul; they bury alſo with him a Mare, a Colt, and a Horſe, bridled and ſadled, his Gold and Silver alſo; and they ſet upon Poles the Horſe Hide that was eat, that he may not be without a Tent in the other World. They uſe to feed the Ghoſts or Spirits with Mares Milk caſt in the Air, or poured on the Ground. They have their religious Votaries or Monaſteries, amongſt which there is an Order called *Senſchin*, which eat nothing but Bran ſteeped in hot Water. They do not worſhip Idols, nor do they marry; but they hold Tranſanimation, and divers other ridiculous Opinions. They have a ſtrange Cuſtom among them, that their Prieſts on high Trees preach to them, and after Sermon beſprinkle their Auditors with Blood, Milk, Earth and Cow-dung mixed together; And no leſs ſtrange it is, that they do not bury their Dead, but hang them upon Trees. But the

Tartars

Tartars were not all of one Religion; for as they compose several Nations, so they had several Sects in their Paganism. Before the Corps of any great Man, they set a Table furnished with all sorts of Meats; with the Odour of which, they think the departed Soul is refreshed and heartned against the burning of the Body. They cast into the Fire with the Body, Pictures of his Men, Women, and Horses, and other things to serve in the other World.

V. The Inhabitants of *Nova Zembla* worship the Sun so long as he is with them, and in his absence the Moon and the North-Star, having no Religion prescribed them by Law. To the Northern Star they offer a yearly Sacrifice of their Deer, which they burn, except their Head and Feet; they sacrifice also for their Dead. The *Samodyes* which are subject to the *Zar* of *Muscovy*, are much addicted to Witchcraft and Idolatry; among them, each Kindred have their Temple where they sacrifice. Their Priest is he that is eldest, whose Ornaments are small Ribs and Teeth of Fishes, and wild Beasts hanging about them, with a white Garland on his Head; in his Divine Service he doth not sing, but howl, and that so long, till he become like a Mad-man, and then falls down as though he were dead, but riseth again, ordereth five Deer to be sacrificed, and thrusts a Sword half way into his Belly, still singing, or howling rather; the Sword he takes out again, heats it in the Fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two Women standing by him, pull off his Head and left Shoulder with a small Line, by which they pull the Head and Shoulder into a Kettle of hot Water; but he reviveth again, and cometh out whole as he was before. In *Samogitia*, a small Province between *Poland* and *Lithuania*, the Inhabitants nourish among them a kind of four-footed Serpents, about three handfuls in length, which they worship as their Houshold Gods, attending them with Fear and Reverence when they call them

out to their Repaſts; and if any miſchance do happen to any of the Family, it is imputed preſently to ſome want of due obſervance of theſe ugly Creatures. They are naturally inclined to Divinations, Charms and Sorceries, and frequently abuſed, as for the moſt part ſuch People are, by diabolical Illuſions. The *Lithuanians* anciently had Fire and Serpents for their Gods, nouriſhing the laſt in their Houſes, and keeping the other continually burning; the Prieſts and Miniſters of the Temple always adding Fewel, that it might not fail; the *Veſtal* Fire was not kept more carefully at *Rome*, nor with greater Ceremony. To this God, whom they called *Diſſipan*, or the *Lord of the Smoak*, they uſed to ſacrifice young Pullets, to the other Cocks.

VI. The *Saracens* in old time adored the Star of *Venus*; they worſhiped likewiſe the Image of *Venus* ſet on a great Stone, on which they believed that *Abraham* lay with *Hagar*, or elſe that he tyed his Camel thereunto while he was ſacrificing *Iſaac*. In the beginning of Spring, and in the beginning of *Autumn*, the Sun entring into *Aries* or *Libra*, the *Arabians* uſed to caſt Stones upon heaps, being naked and bare-headed, with Cryes, and going about their Idols, kiſſing the Corners in honour of their Gods. This they uſed at *Mecca*, in honour of *Venus*; and therefore in that Solemnity did they caſt Stones under their Privities, becauſe thoſe Parts were under her Dominion; only, whereas Nakedneſs was immodeſt, ſome ordained that they ſhould bind a Cloath about their Reins. This *Mahomet* found before his time, and did not reject, as he did ſome other Idolatrous Rites, but in their Pilgrimage Rites they ſtill obſerve it. The *Moxi*, a ſort of *Tartars*, at a certain time in the Year take a Horſe, which they ſet in the Field, with his four Legs tyed to four Poſts, and his Head to another Poſt faſtned in the Ground; this done, one of them ſtanding at a convenient diſtance, ſhooteth him to the Heart; afterwards they ſlay him, and obſerving certain Ceremonies about the Fleſh, eat the ſame.

The

The Skin they fill with *Chaff*, and in each of his Legs thrust a streight Stick, that he may stand upright as if he were alive; lastly, they go to a great Tree, and lop therefrom as many Boughs as they think good, and make a Room or Cellar in that Tree, where they set this Horse on his Feet and worship him, offering unto him Foxes and divers Beasts which bear rich Furrs; of which Offerings the Trees hang full. There are another sort of *Tartars* who worship the Sun, as they do also a red Cloath fastned to the top of a Pole, and eat Serpents, Worms, and other Filth.

VII. The Inhabitants of *Bascia*, a Province lying somewhat to the South of *Tartary*, are Idolaters and Magicians, cruel and deceitful, living on Flesh and Rice. Scarce a days Journey from hence is *Chesmur*, the People whereof are wickedly cunning in their deviliſh Arts, by which they cause the dumb Idols to speak, the Day to grow dark, and other marvellous things, being the Well-spring of Idols and Idolatry in those parts. They have Hermites after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, contain their Bodies in streight Chastity, and are very careful to abstain from such Sins wherewith they think their Idols offended, and live long. In the Province of *Tanguth*, bordering likewise upon *Tartary*, their Temples are made like the Christians, capable of four or five thousand Persons. In them are two Images of a Man and Woman, lying in length forty Foot, all of one Piece, or Stone; for which use, they have Carts with forty Wheels, drawn by five or six hundred Horses and Mules, two or three months Journey. They have also little Images with six or seven Heads, and ten Hands, holding in each of them several things, as a Serpent, Bird, Flower, *&c.* They have Monasteries wherein are Men of holy Life, never coming forth, but have Food carryed them thither daily; their Gates are walled up, and there are an infinity of Fryer-like Companions passing to and fro in their Cities.

Caindu is a Heathenish Nation, where, in honour of their Idols, they prostitute their Wives, Sisters and Daughters, to the Lust of Travellers; which being entertained in the House, the good Man departeth, and the Woman setteth some Token over the Door, which there remaineth as long as this Stallion Stranger, for a sign to her Husband not to return till the Guest be as well gone from her House as Honesty from her Heart, and Wit from his Head. In *Cailar* and *Cailocoram* are such monstrous huge Idols, that it is reported some of 'em may be seen two days before a Man comes at 'em.

VIII. And now I will proceed to give an Account of the Gods and Religion of *China*; and begin with what *Odoricus* affirmeth, That at *Kaiton* or *Zaiton*, he found two Convents of *Minorite* Fryers, and many Monasteries of Idolaters; in one whereof he was, in which, as it was told him, were three thousand Votaries, and eleven thousand Idols: One of those Idols, less than some others, was as big as a Popish St. *Christopher*. These Idols they feed every day with the smoak of hot Meats set before them, but the Meat they eat themselves. At *Quinsay*, a *Chineze* conveyed him into a certain Monastery, where he called to a Religious Person, and said, this *Raban Francus*, that is, this Religious *French-man*, cometh from the Sun-setting, and is now going to *Cambaleth* to pray for the Life of the Great *Chan*, and therefore you must shew him some strange sight. Then the said Religious Person took great Baskets full of broken Reliques, and led me into a little walled Park, and unlocked the Door: We entered into a fair Green, wherein was a Mount in form of a Steeple, repleniſhed with Herbs and Trees; then did he ring with a Bell, at the sound whereof, many Creatures, like Apes, Cats, and Monkeys, came down the Mount, and some had Faces like Men, to the number of Four thousand and Two hundred, putting themselves in good order, before whom he set a Platter,

a Platter, and gave them those Fragments; which, when they had eaten, he rung the second time, and they all returned to their former places. I wondered at the sight, and demanded what Creatures they were; they are, said he, the Souls of Noble Men, which we here feed for the love of God who governeth the World. And as a Man was honourable in his Life, so his Soul entreth after Death into the Body of some excellent Beast; but the Souls of simple and rustical People possess the Bodies of more vile and brutish Creatures. Neither could I dissuade him from the Opinion, or persuade him that any Soul might remain without a Body.

IX. *Gasper de la Crux* being in *Canton*, a City of *China*, entred a certain Religious House, where he saw a Chappel, having therein, besides many other things of great Curiosity, the Image of a Woman with a Child hanging about her Neck, and a Lamp burning before her. The Mystery hereof none of the *Chinezes* could declare. The Sun, Moon, Stars, and especially Heaven it self, are Gods of the first Form in their Idol School. They acknowledge *Laocon Tzanter*, the Governour of the Great God, (so it signifieth) to be Eternal and a Spirit. Of like Nature they esteem *Cousay*, unto whom they ascribe the lower Heaven, and power of Life and Death; they subject unto him three other Spirits, *Tzuquam*, *Teyquam*, *Tzuiquam*, the first supposed to be Author of Rain, the second of Humane Nativity, Husbandry and Wars, the third is their Sea-*Neptune*; to these they offer Victuals, Odours, and Altar Cloaths, presenting them also with Plays and Comedies. They have Images of the Devil, with Serpentine Locks, and as deformed Looks as here he is painted; whom they worship, not to obtain any good at his hand, but to detain and hold his hand from doing them evil. They have many he and she Saints in great Veneration, with long Legends of their Lives. Amongst the chief of them are *Sinbia*, the

firſt Inventer of their Religious Votaries of both Sects; *Quannia* an *Anchoreſs*; and *Neoma*, a great *Sorcereſs*. Fryer *Martin* in one Temple in *Uchco*, told a hundred and twelve Idols. They tell of one *Hujanſin* in the Province of *Cechiam*, which did much good to the People, both by Alchimy, making true Silver of Quick-ſilver, and by freeing the Metropolitan City from a huge Dragon, which he faſtened to an Iron Pillar, ſtill ſhewed, and then flew into Heaven with all his Houſe, Mice and all, Lye and all, and there they have built him a Temple; the Miniſters whereof are of that Sect. *Thauſu* and *Trigautius* writes of certain Gods called *Foe*, which they ſay go a viſiting Cities and Provinces; and the *Jeſuits* in one City were taken for theſe Idols *Foe*. At *Sciauchim*, they in time of Drought proclaimed a Faſt, every Idol was ſolicited with Tapers and Odours for Rain; a peculiar Officer with the Elders of the People, obſerved peculiar Rites to this purpoſe, the Prieſts went on Proceſſion all in vain. When the City-Gods could do nothing, they fetched a Country Idol called *Locu*, which they carry about, worſhip, and offer to: But *Locu* is now grown old; thus they ſaid of his Deafneſs: At laſt they go to a Witch, who told them, *Quonim*, a Goddeſs, was angry that her Back was burned, meaning the Converts, which burn'd their Idols, which incenſed them againſt the Chriſtians. *Hoaquim* is the name of an Idol, which hath rule over the Eyes, which they carry about in Proceſſion, and beg in his name. In time of Trouble they have Familiarity with the Devil. *Pedro de Alfero* obſerved, being in a Ship with a *Chineze*, in this ſort; They cauſe a Man to lye on the Ground groveling, and then one readeth on a Book, the reſt anſwering, and ſome make a ſound with Bells and Tabors. The Man in ſhort ſpace beginneth to make Viſages and Geſtures, whereby they know the Devil is entred, and then do they propound their Requeſts, to which he anſwereth by a Word or Letters. And when

they

they cannot extort an answer by Word, they spread a red Mantle on the Ground, equally dispersing all over the same a certain quantity of Rice; then do they cause a Man that cannot write, to stand there, themselves renewing their former Invocation; and the Devil entring into this Man, causeth him to write upon the Rice; but his Answers are often full of Lies. In the Entries of their Houses they have an Idol Room, where they incense their Deities Morning and Evening; they offer to them the sweetest Odours, Hens, Geese, Ducks, Rice, Wine; a Hogs-head boyled is the chief Offering; but little hereof falleth to the God's share, which is set in a Dish apart, as the tips of the Hogs Ears, the Bills and Feet of the Hens, a few Corns of Rice, three or four drops of Wine; their Books tell much of Hell, their Devotions little. Their Temples are homely and filthy; no Oracle is in any of them: They have Fables of Men turned into Dogs or Snakes, and again metamorphosed into Men: And they which believe the Pains of Hell, yet believe, after a certain space, that those damned Souls shall pass thence into the Bodies of Beasts. But their Idolatries and Religious Rites will better appear, if we take a view of their different Religions and Sects.

X. The *Chinezes* do conceive thus of the Creation, That there was one *Taine*, who created *Panzon* and *Paullina*, whose Posterity remained ninety thousand Years; but they for their Wickedness being destroyed, *Taine* created *Luitzam*, who had two Horns, from the right came Men, from the left came Women. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be Man and Wife; for then they think that these two Gods are angry with them. In *Canada* the Natives worship the Devil, who when he is offended with them, flings Dust in their Eyes. The Men marry two or three Wives, who after the Death of their Husbands, never marry again, but go still in black, and besmear their Faces with Coal-

Coal-Duſt and Greeſe; they do firſt expoſe their Daughters to any that will lye with them, and then give them in Marriage. They believe that after Death their Souls aſcend unto the Stars, and go down with them under the Horizon into a Paradiſe of Pleaſure. They believe alſo, that God ſtuck a multitude of Arrows in the Beginning, into the Ground, and of theſe ſprung up Men and Women. They have divers ridiculous Opinions of God, as, That he once drank much Tobacco, and then gave the Pipe to their Governour, with a Command that he ſhould keep it carefully, and ſo doing he ſhould want nothing; but he loſt the Pipe, and ſo fell into Want and Miſery. They uſe to ſing to the Devils Praiſes, to dance about Fires which they make to his Honour, and leap over them. They bemoan the Dead a great while, and bring Preſents to their Graves. In *Florida* the chief Deities are the Sun and Moon, which they honour with Dances and Songs. Once a Year they offer to the Sun a Harts-hide ſtuffed with Herbs, hanging Garlands of Fruits about his Horns, ſo preſenting this Gift toward the Eaſt; they pray the Sun to make the Land produce the ſame Fruits again. But to their Kings they uſe to ſacrifice their firſt-born Males; much of their Devotion, like the reſt of barbarous Savages, conſiſting in Singing, Dancing, Howling, Feaſting, and cutting of their own Skins. Adultery in the Woman is puniſhed with whipping. In ſome parts of this Country the next of Kin is permitted to cut the Adultereſſes Throat, and the Woman to cut the Adulterers Throat. In ſome parts alſo of the Country they worſhip the Devil; who when he complains of Thirſt, human Blood is ſhed to quench his Thirſt. When a King is buryed, the Cup wherein he uſed to drink is ſtill ſet upon his Grave, and round about the ſame are ſtuck many Arrows; the People weep and faſt three days together; the Neighbour Kings, his Friends, cut off half their Hair; Women

are

are hired, who for six Months howl for him three times a day. This honour the King and Priest have, that they are buried in their Houses, and burned with their Houses and Goods.

XII. In *Mexico*, besides their inferiour Priests they had one Chief, whose Habit was a Crown of rich Feathers on his Head, Pendants of Gold, with green Stones at his Ears, and under his Lips an azure Stone. His Office was to receive the Body of the dead King at the Temple Door with a mournful Song, to open the Breast of the sacrificed Man, to pull out his Heart to offer it to the Sun, and then to fling that to the Idol to which the Man was sanctified; the inferiour Priests in the interim, holding the Legs, Arms, and Head of the sacrificed Wretch whilst his Heart was taking out. They used also to flay off the Skins of Men, and cloath some therewith who went about Dancing, and forcing People to offer them Presents, or else they would strike them over the Face with the bloody Corner of the Skin. The Priests Office also was to burn Incense before their Idols every Morning, Noon-tide, Evening, and at Mid-night, for then with Trumpets and Coronets they sounded a long time; which done, they burned the Incense in Censures with much Reverence, and then they beat themselves and draw Blood with sharp Bodkins; they preach also on some Festival Days to the People. The Revenues of the Priests were great; the Temples, in State, Magnificence and Wealth, exceed ours. The Priests were all anointed, and wear their Hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous Beasts, which made them without Fear, and armed them with Cruelty. They painted their Skins black; they washed their new born Children, and let them Blood in their Ears; they performed Marriages by asking the Parties mutual Consent, and tying together a Corner of the Womans Vail with the Corner of the Man's Gown, and so brought them to the Bride-

grooms

grooms Houſe, cauſing the Bride to go ſeven times about the Hearth. They buried the dead either in their Gardens or on Mountains; ſometimes they burned the Body; and if he was a great Man they killed his Chaplain and his Officers to attend him, burying alſo Wealth with him, that he might not want in the other World. The Prieſt uſed to attire himſelf in theſe great Funerals, like a Devil with many Mouths and glaſs Eyes, and with his Staff ſtirred and mingled the Aſhes. When the King dyed, the Prieſts were to ſing his Elegies, and to ſacrifice two hundred Perſons to ſerve him. Adultery was puniſhed with Death, and ſo was Diſhoneſty in their Nuns and Monks, of which there were two great Cloyſters at *Mexico*.

XIII. The *Indians* of *Peru* believed commonly, that the Souls lived after this Life, and that the Good were in Glory and the Bad in Pain; ſo as there is little difficulty to perſuade them to theſe Articles. But they are not yet come to the knowledge of that Point, that the Bodies ſhould riſe with the Souls; and therefore they did uſe a wonderful Care to preſerve the Bodies, which they honoured after Death. To this end their Succeſſors gave them Garments, and made Sacrifices unto them, eſpecially the Kings *Inguas*, being accompanied at their Funerals with a great number of Servants and Women for their Service in the other Life; and therefore on the day of his Deceaſe, they did put to death the Woman he had loved beſt, his Servants and Officers, that they might ſerve him in the other Life. When as *Guanacapa* died (who was Father to *Atagualpa*, at what time the *Spaniards* entred *Peru*) they put to death a thouſand Perſons of all Ages and Conditions, for his Service to accompany him in the other Life; after many Songs and Drunkenneſs, they ſlew them; and thoſe that were appointed to death, held themſelves happy. They did ſacrifice many things unto them, eſpecially young Children, and with the Blood they made a ſtroak on the dead Mans Face from

one

one Ear to the other. This Superſtition and Inhumanity to kill both Men and Women to accompany and ſerve the Dead in the other Life, hath been followed by others, and is at this day uſed amongſt ſome other barbarous Nations. And as *Apollo* writes, it hath been in a manner general throughout all the *Indies*. The Reverend *Beda* reports, That before the *Engliſh-men* were converted to the Goſpel, they had the ſame Cuſtom, to kill Men to accompany and ſerve the dead. It is written of a *Portugal* who being Captive among the *Barbarians*, had been hurt with a Dart, ſo as he loſt one Eye, and as they would have ſacrificed him to accompany a Noble-man that was dead, he ſaid unto them, That thoſe that were in the other Life would make ſmall account of the dead if they gave him a blind Man for a Companion, and that it were better to give him an Attendant that had both his Eyes; this Reaſon being found good by the *Barbarians*, they let him go. Beſides this Superſtition of ſacrificing Men to the Dead, being uſed but to great Perſonages, there is another far more general and common in all the *Indies*; which is, to ſet Meat and Drink upon the Grave of the dead, imagining they did feed thereon; the which hath been an Error amongſt the Ancients, as St. *Auguſtine* writes, and therefore they gave them Meat and Drink. At this day many *Indian* Infidels do ſecretly draw their Dead out of the Church-yard, and bury them on Hills or upon Paſſages of Mountains, or elſe in their own Houſes. They have alſo uſed to put Gold and Silver in their Mouth, Hands and Boſom, and to apparel them with new Garments, durable, and well lined under the Herſe. They believed that the Souls of the dead wandred up and down, and endured Cold, Thirſt, Hunger and Travel; and for this Cauſe they make their Anniverſaries, carrying them Cloaths, Meat and Drink.

XIV. The Kings *Inguas* of *Peru* cauſed Images to be made to their Likeneſs, which they called *Guacas*, or Brothers,

Brothers, causing them to be honoured like themselves, which was in this sort: They took a Captive, such as they thought good, and before they did sacrifice unto him their Idols, they gave him the Name of the Idol to whom he should be sacrificed, and apparelled with the same Ornaments like their Idol, saying, That he did represent the same Idol; and during the time that this Representation lasted, which was for a Year in some Feasts, in others six months, and in others less; they reverenced and worshiped him in the same manner as the proper Idol, and in the mean time he did eat, drink, and was merry. When he went through the Streets the People came forth to worship him, and every one brought him an Alms, with Children and sick Folks, that he might cure them and bless them, suffering him to do all things at his Pleasure, only he was accompanyed with ten or twelve Men left he should fly. And he, to the end he might be reverenced as he passed, sometimes sounded upon a small Flute, that the People might prepare to worship him. The Feast being come, and he grown fat, they killed him, opened him, and eat him, making a solemn Sacrifice of him.

XV. The chief Idol of *Mexico* was *Vitziliputzli*; it was an Image of Wood like to a *Mars* set upon a Stool of the Colour of Azure, in a Brankard or Litter; at every Corner was a piece of Wood in form of a Serpents Head. The Stool signified, that he was set in Heaven; this Idol had all the Fore-head azure, and had a Band of azure under the Nose, from one Ear to the other; upon his Head he had a rich Plume of Feathers, like to the Beak of a small Bird, the which was covered on the top with Gold burnisht very brown; he had in his left Hand a white Target, with the Figure of five Pine-apples made of white Feathers set in a Cross, and from above issued forth a Crest of Gold, and at his Sides he had four Darts, which (the *Magicians* say) had been sent from Heaven for the doing mighty

mighty Acts and Proweſſes; in his right Hand he had an azured Staff, cut in faſhion of a waving Snake.

XVI. The People of *Peru*'s chief God was *Wirachocha*, by whom they underſtood the Maker of all Things; next to him they worſhiped the Sun, and the Thunder after him; the Images of thoſe three they never touched with their bare hands; they worſhiped all the Stars, Earth, Sea, Rain-bow, Rivers, Fountains, and Trees. They adored alſo wild Beaſts, that they might not hurt them; and in ſign of their Devotion, when they travelled they left in the Croſs-way and dangerous Places, old Shoes, Feathers, and if they had nothing elſe, Stones. They worſhiped the Sun, by pulling off the Hairs from their Eye-brows. When they fear, they touch the Earth, and look up to the Sun; they worſhip alſo the dead Bodies of their Emperours, and indeed, every thing they either affected or feared. They have ſome glimmering Knowledge of the beginning of the World, of *Noah*'s Flood, and they believe the end of the World, which they ſtill fear when the Sun is Eclipſed, which they think to be the Moon's Husband; they held their Prieſts in ſuch eſteem, that no great matter was undertaken by Prince or People without their Advice. None had Acceſs to their Idols but they, and then only when they are cloathed in white, and proſtrate on the Ground. In ſacrificing they abſtain from Women, and ſome out of Zeal would put out their own Eyes. They uſed to conſult with the Devil, to whom they ſacrificed Men, and dedicated Boys in their Temples for Sodomy. They had alſo their Temples richly adorned with Gold and Silver, and their Monaſteries for Prieſts and Sorcerers. Their Nuns were ſo ſtrictly kept, that it was Death to be deflowred; after fourteen years of Age they were taken out of the Monaſtery, either to ſerve their Idols (and ſuch muſt be Virgins ſtill) or elſe to ſerve as Wives and Concubines to the *Ingua* or Emperour. They are very frequent and ſtrict in

their

their Confeſſions, and chearfully undertake what Penance is enjoyned them; but the *Ingua* confeſſeth only to the Sun. After Confeſſion they all waſh in Baths, leaving their Sins in the Water; they uſed to ſacrifice Vegetables, Animals and Men, chiefly Children, for the Health or Proſperity of their *Ingua*, and for Victory in War. In ſome places they eat their Man Sacrifices, in others they only dryed and preſerved them in Silver Coffins; they anoint with Blood the Faces of their Idols and Doors of their Temples, or rather, Slaughter-houſes.

XVII. Before the *Engliſh* planted Chriſtianity in *Virginia*, the Natives worſhiped the Devil and many Idols, as yet they do in many places there. They believe many Gods, but one principally, who made the reſt, and that all Creatures were made of Water, and the Woman before the Man, who by help of one of the Gods, conceived and bore Children. They are all *Anthropomorphites*, giving to their Gods the Form of Men, whom they worſhip with Praiſing, Singing, and Offerings. They hold the Souls Immortality, Rewards and Puniſhments after this Life, the one in Heaven, the other in a burning Pit towards the Weſt. The Prieſts are diſtinguiſhed from other People by Garments of Skin, and their Hair cut like a Comb on their Crowns. They carry their Gods about with them, and ask Counſel of them. Much of their Devotions conſiſted in howling and dancing about Fires, with Rattles, or Gourd, or Pompion Rinds in their hands, beating the Ground with Stones, and offering Tobacco, Deers Suet, and Blood on the Stone Altars. They undertake no Matters of Conſequence without Advice of their Prieſts, the chief whereof is adorned with Feathers and Weaſels Tails, and his Face painted as ugly as the Devils. They bury their Kings (after their Bodies are burned and dryed) in white Skins, within Arches and Mats, with their Wealth at their Feet, and by the Body is placed the Devils Image; the Women

Men express their Sorrow with black Paint and Yellings for twenty four hours. None but the King and Priest may enter these Houses, where the Images of Devils and their Kings are kept. Instead of saying Grace at Meat, they fling the first Bit into the Fire; and when they will appease a Storm, they cast Tobacco into the Water: Sometimes they sacrifice Children to the Devil.

XVIII. In *Hispaniola* they worshiped the Sun and Moon, which they say, at first shined out of a Cave; and their Tradition is, That out of two Caves came Mankind; the biggest Men out of the greatest Cave, and the least Men out of the lesser Cave. They worship also divers Idols with ugly Shapes, by which the Devil useth to speak to them; these they call *Zermes*, to which they kept divers Festivals. In these they had their publick Dances, with the Musick of Shells tyed about their Arms, Thighs and Legs. The King sits drumming when the People present themselves, having their Skins painted with divers Colours of Herbs. When they sacrifice, they use with a sacred Hook to thrust down their Throats to turn up their Stomachs; then they sit down in a Ring cross-legg'd and wry-neck'd about the Idol, praying their Sacrifice might be accepted. In some places the Women dance about their Idols, and sing the Prayers of their ancient Kings; then both Sexes on their Knees offer Cakes, which the Priests cut, and give to every one a piece: This each Man keeps as a Relick against Dangers. If any fall sick, the Priests impute this to their neglect in the Idols Service; therefore exhort them to build a Chappel, or dedicate a Grove to their God. They think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid.

XIX. In *Malabar* they have a Pagod or Idol which they worship, seated upon a brazen Throne, and crowned with a rich Diadem: From his Head issue out four Horns, from his Mouth four Tusks, his Eyes fiery,

like a Glow-worm, his Noſe flat and ugly, his Viſage terrible, his Hands like Claws, his Legs and Thighs like thoſe of a Lion; in a word, we cannot paint the Devil in a more ugly Figure than they do their God. Unto this *Pagod* or his *Prieſt*, they offer the Virginity of all their Daughters; the *Pagod* having in the place of his privy Parts, a Bodkin of Gold or Silver, upon which the Bride (marryed moſt commonly at ten or twelve years of Age) is forcibly ſet; the ſharpneſs of it being ſuch, that it forceth out the Blood in great Abundance; and if ſhe prove with Child that Year, it is ſaid to be of his begetting, and the more eſteemed. Others with more Humanity, inſtead of torturing their Daughters on this wretched Idol, (parallel almoſt to the offering their Sons to *Moloch* amongſt the *Syrians*) preſent them to the *Bramini* or *Idol Prieſt*, to be defloured the firſt Night of the Wedding; and without one of theſe two Handſels, no Man is ſuffered to enjoy the uſe of his Wife; not their Kings themſelves. More priviledged yet than many Women neighbouring on them, in that they are not compelled to burn themſelves with their Husbands Bodies; but may have many Husbands, either ſucceſſively or at once, as they liſt themſelves; and if at once, ſhe ſends her Children to that Husband (as we know who did) who ſhe thinks to have the beſt right to them.

XX. The former Story brings to mind a Cuſtom amongſt the *Scots*, which took beginning, as the *Scottiſh* Hiſtorians affirm, in the Reign of *Ewen* the Third, who is the fifteenth King in their Catalogue, after the firſt *Fergus*. This *Ewen* being a Prince much addicted, or wholly rather given over unto laſciviouſneſs, made a Law that himſelf and his Succeſſors ſhould have the *Maiden-Head* or firſt Nights Lodging with every Woman, whoſe Husband held Land immediately from the Crown, and the Lords and Gentlemen of all thoſe whoſe Husbands were their Tenants or *Homagers*. This was it ſeems the Knights Service, which

which Men held their Estates by, and continued till the days of *Malcolm Conmor*, who at the Request of his Wife *Margaret*, (she was the Sister of *Edgar Atheling*) abolished this Law, and ordained, That the Tenants by way of Commutation, should pay unto their Lords a Mark in Money; which Tribute, the Historians say, is still in force.

XXI. In *Loango*, a Country under the Line, they worship Idols, and are circumcised. Every Tradesman appeaseth his God with such things as belong to his Trade; the Husband-man with Corn, the Weaver with Cloath, *&c.* At the death of their Friends, they kill Goats to the honour of their Idols, and make divers Feasts in memorial of the dead. They will rather die than touch any Meat which is prohibited by their Priests. At *Keaga*, the Sea-Port of *Loango*, there is an Idol kept by an old Woman, which is once a Year honoured with great Solemnity and Feasting. There is another Idol at *Morumba*, thirty Leagues Northward, where Boys are sworn to serve this God, and are initiated with hard Diet, ten days Silence, Abstinence from certain Meats, and a Cut in their Shoulder, the Blood of which, is sprinkled at the Idol's Feet. Their Tryals of Life and Death are in the Presence of this Idol. At *Anzichi* they are circumcised, worship the Sun and Moon, and each Man his particular Idol. In some of these neighbouring Countries the People are Man-eaters, and worship the Devil, to whom they offer Sacrifice, which they continue from Morning till Night, using charming Vociferations, Dancing and Piping.

XXII. *Gentilism* is likewise professed in *Guinea*, for they adore straw'n things instead of God, of whom they speak blasphemously, calling him Evil, Black, and the Author of their Miseries; and that they are no ways beholding to him for what they enjoy, but to their own Industry. They put within their Rings, Wheat, Water, and Oyl, for their God to feed upon; Such

Rings are worn by many, as Preſervatives againſt Danger. Their Prieſts uſe to preach to them on Feſtival days, and after Sermon to beſprinkle the Infants with Water, in which a Newt doth ſwim. They conſecrate to their Idol the firſt Bit and Draught of their Meat and Drink. But, I believe this black God they rail againſt is the Devil, whom their cunning Prieſts repreſent to that ignorant People in ſome black and ugly Shape, ſometimes of a black Dog. If they paint themſelves with Chalk, they think they do good Service to their God. When he is angry with them, they uſe to bribe the Prieſt with Gold. So their Fiſhermen are uſed to do, when they have no Succeſs at Sea. The Prieſt with his Wives, walk in Proceſſion, knocking his Breaſt, and clapping his Hands, then hanging ſome Boughs from their Necks, and playing on a Timbrel, the Prieſts fling Wheat into the Sea, to appeaſe the angry God. They have certain Trees in great Veneration, conſulting with them as with Oracles, uſing divers fooliſh Ceremonies. They worſhip a certain Bird which hath Feathers like Stars, and a Voice like a Bull. The *Tunny* is a ſacred Fiſh with them, and not to be touched; ſo are the Mountains, whoſe Tops they daily feed, or the Prieſts rather, with Meat and Drink. When one dieth, the Prieſt makes Gods of Straw to accompany the Dead into the other World; Wine and good Cheer are ſent with him, and Servants with his Wives; if he be the King, theſe are ſlain to wait upon the King, and their Heads advanced upon Poles round about the Grave. They hold it a Sin to ſpit on the Ground. The Tueſday is their Sabbath. They uſe Circumciſion, and ſome other *Turkiſh* Ceremonies.

XXIII. The *Goths* believed, That the Dead went into a pleaſant place, where their God *Tamolxines* ruled; to him they uſed ſtill to ſend a Meſſenger, choſen out among themſelves by Lot, who in a Boat of five Oars went to ſupplicate for ſuch things as they wanted. Their manner of ſending him was thus; They took him

Hand

Hand and Foot and flung him upon the points of ſharp Pikes; if he fell down, they concluded that the God was well pleaſed with that Meſſenger; if otherwiſe, they rejected him as an unworthy Envoy: Therefore they choſe another, to whom they gave Inſtructions before he died, what he ſhould ſay to their God; and ſo having ſlain him upon their Pikes, committed the dead Body in the Boat to the mercy of the Sea. The *Lithuanians* uſed to burn their chief Captives to their Gods. The *Luſitanians* ripped open the Bowels of their Captives in their Divinations, and preſented their right Hands, being cut off, to their Gods. The *Sclavonians* worſhiped an Idol called *Suantovitus*, whoſe Prieſt, the day before he ſacrificeth, makes clean the Chappel, which none muſt enter but he alone; and whilſt he is in it he muſt not draw his Breath, but hold his Head out of the Window, leſt with his mortal Breath he ſhould pollute the Idol. The next day, the People watching without the Chappel door, view the Idols Cup; if they find any of the Liquor which was put there waſted, they conclude the next years Scarcity, but otherwiſe they hope for Plenty; and ſo they fill the Cup again, and pray to the Idol for Victory and Plenty; then pouring out old Wine at the Idol's Feet, and offering to him a great Cake, they ſpend the reſt of the day in Gormondizing: It is held a ſin and diſhonour to the Idol, not to be drunk then. Every one payeth a piece of Money to the Idol's maintenance; to which alſo is paid the third part of all Booties taken in the War. To this purpoſe the Idol maintaineth three hundred Horſe, whom the Prieſt paid, being the Idols Treaſurer. In *Lithuania*, *Ruſſia*, and the adjacent places, the Ruſticks offer a yearly Sacrifice of Calves, Hogs, Sows, Cocks and Hens, about the end of *October*, when their Fruits are all gathered in, to their Idol *Zicmiennick*. They beat all theſe Creatures to death, then offer them with Prayers and Thankſgivings; which done, they fall to eating and drinking,

flinging firſt pieces of Fleſh into every Corner of the Houſe.

XXIV. The ancient *Britains* worſhiped *Mercury* in the firſt place, as being the God of High-ways, Journeys, Gain and Merchandizing. After him they worſhiped *Apollo*, *Jupiter*, *Mars* and *Minerva*. They and the *Germans* were wont to ſacrifice Men ſometimes; ſo did the ancient *Britains*, which with the *Gauls* had the ſame Religion and Prieſts, called *Druides*, from the Oaks, under which they uſed to teach and ſacrifice; for, they expounded all Religious Myſteries, taught the Youth, decided Controverſies and Suits in Law, ordained Rewards and Puniſhments; and ſuch as obeyed not their Decrees they Excommunicated, debarring them from all Divine Exerciſes, and all Commerce with Men. Theſe *Druides* had one chief over them, whoſe Succeſſor was always elected; they were free from paying Taxes, from ſerving in the Wars, and had many other Priviledges. They committed not the Myſteries of their Religion to Writing, but to the Memory of their Diſciples, who ſpent many years in learning by heart their Precepts in Verſe. They believed the Immortality of Souls; they read Philoſophy to their Scholars. It is thought by ſome, that *Diana*'s Temple ſtood where St. *Pauls* Church in *London* ſtands now; and *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worſhiped the ſeven Planets, amongſt which, *Thor*, the ſame with *Jupiter*, was chief; from him *Thurſday* was denominated. Next was *Woden*, or *Mars*; *Wedneſday* is ſo called from him. *Frea*, or *Frico*, was *Venus*, to whom *Friday* was dedicated; as *Tueſday* to *Tuiſco*, the Founder of the *German* Nation. But the *Germans* at firſt had neither Images nor Temples, but abroad worſhiped the Sun, Moon and Stars. Mother *Earth* was in chief Eſteem among them; to her they dedicated a Chariot in a Grove, which was lawful only for the Prieſt to touch. He was never to leave the Chariot,

riot, which was always covered with Cloth, and was drawn by two Oxen in Procession. Then Holy-Days were appointed; at the end of her Journey, she, with the Chariot and Cloth were washed in a certain Lake; but the Ministers who performed this Work, were never seen any more, but were swallowed by the Lake, and the Goddess restored again by her Priest to her Grove.

XXV. The old *Saracens* worshiped the Sun under the shape of a half naked Man set upon a Pillar, whose Head and Face was all beset with fiery Rays, holding on his Breast a flaming Wheel, by which they signified the Sun's Heat, Light and Motion. They worshiped the Moon under the Form of a Woman, with a short Coat, and a Hood with long Ears, with the Picture of the Moon before her Breast; they gave her also piked Shoo's: The reason whereof might possibly be this, if I may have leave to conjecture; They gave her a short Coat, to shew the swiftness of her Motion, for a long Coat signifieth a slow Motion; therefore they painted *Saturn*, whose Motion is the slowest of all the Planets, with a long Coat. The Hood or Chapron with long Ears, was to represent her Horns, or else to shew that Sounds are heard afar off in the Night, which is the time of her Dominion. Her piked Shoo's may also resemble her Horns. But now having gone through all the *Idolatries* of all Nations of the World, both Ancient and Modern, it is now high time to give some account of Christianity and it's Division into several Schisms, Sects and Superstitions.

XXVI. Christianity, which is the Doctrin of Salvation, delivered to Man by *Christ Jesus*, the Son of God, who assuming our Nature of a pure Virgin, taught the *Jews* the true way to Happiness, confirming his Doctrin by Signs and Miracles, at length sealed it with his Blood; and so having suffered Death for our Sins, and rose again for our Justification, he ascended to his Father, leaving twelve Apostles behind him to

propagate this Doctrin through the World, which they did accordingly, confirming their Words with Miracles and their own Blood; and so this Light of the Gospel scattered all the Fogs and Mists of Gentile Superstition. At the sight of this Ark of the New Covenant, the Dagon of Idolatry fell to the ground. When this Lyon of the Tribe of *Judah* did roar, all the Beasts of the Forrest, that is, the *Pagan* Idols, or Devil rather, hid themselves in their Dens. *Apollo* complained that his Oracles failed him, and that the *Hebrew* Child had stopped his Mouth. When it was proclaimed at *Palotci* by *Thanas* the *Egyptian* Ship-master, that the great God *Pan* was dead, all the evil Spirits were heard to howl and bewail the Overthrow of their Kingdom. *Porphyry* complained, that the preaching of *Christ* had weakned the Power of their Gods, and hindred the Gain of their Priests. The Bones of *Babylas* so hindred *Apollo*, that he could deliver no Oracle while they were there. The *Delphic* Temple fell down with Earthquake and Thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible Power of the two-edged Sword which came out of *Christ*'s Mouth, that nothing was able to withstand it. The little Stone cut out of the Mountain without Hands, smote the great Image of *Nebuchadnezzar*, and brake it in pieces. To the Doctrin of twelve poor Fisher-men, did the great Potentates of the World submit their Scepters. Thus the Stone which the Builders refused became the Head of the Corner. The terrible Beast, which with his iron Teeth destroyed all the other Beasts, is destroyed by the weakness of preaching; against which, the more the *Roman* Empire strugled the more it was foiled, and found by Experience, that the Blood of Martyrs was the Seed of the Church, which conquered the great Conquerors, not with acting, but with suffering; not by the Sword, but by the Word; and more by their Death than by their Life; like so many *Samsons* triumphing over these *Philistines* in their Death and Torments.

ments. But long did it not continue in its Splendour and Purity; Heresie and Persecution did quickly break in upon it. Persecution first beginning under *Nero*, and continued with all the Barbarity imaginable under his Successors; but Heresie broke forth much sooner, and made way for *Mahometanism*.

XXVII. The first Heretick was *Simon*, called *Magus*, because he was a Witch; a *Samaritan* by Birth, and a Christian by Profession; he would have bought the Gifts of the Holy Ghost for Mony, *Act.* 8. 13. He deny'd the Trinity, and affirmed himself to be the true God; he taught that the World was made by the Angels, not by God; and that Christ came not into the World, nor did he truly suffer; he deny'd also the Resurrection of the Flesh, and permitted promiscuous Marriages; he likewise affirmed, that the true God was never known to the Patriarchs and Prophets. Besides these impious Opinions, he held Magick and Idolatry lawful; he gave to the Angels barbarous Names; he slighted the Law of *Moses* as being not from God, and blasphemously denied the Holy Ghost to be a Substance, but a bare Vertue or Operation; and caused his Disciples to worship his Whore *Helena*, or *Selena*, for a Goddess.

XXVIII. 2. *Nicholas*, of whom are the *Nicholaitans*, was a Proselyte of *Antioch*, and one of the seven Deacons, mentioned *Acts* 6. He had a most beautiful Wife, and being upbraided by the Apostles that he was jealous of her, he brought her out before them, and to clear himself, gave her liberty to marry to whom she pleased; neither did he afterwards marry any other, but taught his Sons and his Daughters to follow Chastity. But certain perverse Men who boasted that they were his Followers, gave themselves to all Uncleanness, teaching that Men ought to have their Wives in common; they scrupled not to eat of things offered to Idols. At their Love-Feasts they used to put out their Lights, and commit promiscuous Adulteries

with each others Wives. They ſaid, that not God but Angels created the World. Not long did they retain this Name, but were called *Gnoſticks*, from Γνῶσις Knowledge, as if therein they excelled other Men. They taught alſo, that in faithful Men were two Souls; one holy, of the Divine Subſtance, the other adventitious, by Divine Inſufflation, common to Man and Beaſts. Their Doctrin began to ſpread about the beginning of *Domitian*'s Reign, after Chriſt fifty two Years.

XXIX. 3. *Cerinthus* was a *Jew* by Birth, and circumciſed, taught that all Chriſtians ought to be ſo alſo, he taught that it was *Jeſus* that dyed and roſe again, but not *Chriſt*; he denyed the Article of Eternal Life; and taught, that the Saints ſhould enjoy in *Jeruſalem* carnal Delights for one thouſand Years; he denyed the Divinity of Chriſt; he owned no other Goſpel but that of St. *Matthew*, rejected *Paul* as an Apoſtate from the Law of *Moſes*, and worſhiped *Judas* the Traytor; in moſt things they agreed with the *Ebionites*, ſo called from *Ebion* a *Samaritan*; St. *John* would not enter the ſame Bath with the pernicious Heretic *Cerinthus*; but againſt his and the Hereſie of *Ebion*, he wrote his Goſpel. He ſpread his Hereſie in *Domitian*'s time, about ſixty two Years after Chriſt.

XXXI. 4. *Carpocrates*, of whom came the *Carpocratians*, was born at *Alexandria* in *Egypt*; he flouriſhed about the Year of Chriſt 109, in the time of *Antoninus Pius*. *Euſebius* accounts him the Father of the *Gnoſticks*, and ſaith, That his Followers gloried of charmed love Drinks, of deviliſh and drunken Dreams, of aſſiſtant and aſſociate Spirits; and taught, That he who would attain to Perfection in their Myſteries, muſt commit the moſt filthy Acts; nor could they, but by doing evil, avoid the Rage of Evil Spirits. They ſaid that *Chriſt* was but a meer Man, and that only his Soul aſcended into Heaven. They held *Pythagorean* Tranſmigration, but denyed the Reſurrection; they ſaid,

nor

not God, but Satan, made this World; and that their Disciples should not publish their abominable Mystery, they bored their right Ear with a Bodkin

XXXI. 5. *Valentinus* an *Egyptian*, lived in the time of *Antoninus Pius*. When *Hyginus* was Bishop of *Rome*, he began to spread his Heresie. He held that there were many Gods, and that he that made the World was the Author of Death; that Christ took Flesh from Heaven, and passed through the Virgin as Water through a Pipe or Conduit. He said there were thirty Ages or Worlds; the last of which produceth the Heaven, Earth, and Sea; out of the Imperfections of this Creator, were procreated divers Evils, as Darkness from his Fear, evil Spirits out of his Ignorance, out of his Tears Springs and Rivers, and out of his Laughter Light. They have Wives in common, and say, that both *Christ* and the Angels have Wives. They celebrated the Heathenish Festivals, were addicted to Magick; and what not? This Heretick was of great Repuration in *Rome*, from whence he went to *Cyprus*, and thence into *Egypt*.

XXXII. 6. *Marcion* (of whom came the *Marcionites*) was of *Senope*, a City of *Pontus*, or *Paphlagonia*; being driven from *Ephesus* by St. *John*, he went to *Rome*; he was the Son of a Bishop in *Pontus*, and by his Father exiled for Fornication: Being not received by the Brethren in *Rome*, he fell in with *Cerdon*, maintained his Heresie, and became his Successor in the time of *Marcus Antoninus Philosophus*, one hundred thirty three Years after Christ. He held three Gods, a visible, invisible, and a middle one; that the Body of *Christ* was only a Phantasm; that *Christ* by his Descent into Hell, delivered thence *Cain* and the *Sodomites*, and other *Reprobates*. He condemned the eating of Flesh, and the married Life; he held that Souls only were saved permitted Women to baptize, and condemned all War as unlawful. *Polycarpus* called him the first begotten of the Devil. *Justin Martyr* wrote a Book against him.

XXXIII. 7. *Tatianus* (whence came the *Tatiani*) was a *Syrian* by Birth, an Orator, and familiar with *Juſtin Martyr*, under whom he wrote a profitable Book againſt the *Gentiles*. He flouriſhed one hundred forty two Years after Chriſt; his Diſciples were alſo called *Encratita*, from Ἐγκράτεια, Temperance or Continence; for they abſtain from Wine, Fleſh, or Marriage. When *Juſtin Martyr* was dead, he compoſed his Tenents out of divers others. He held that *Adam* after his Fall was never reſtored to Mercy; that all Men are damned beſides his Diſciples; that Women are made by the Devil. He condemned the Law of *Moſes*, made uſe of Water inſtead of Wine in the Sacrament, and denied that Chriſt was the Seed of *David*; he wrote a Goſpel of his own, which he called *Diateſſeron*; and ſpread his Hereſie through *Piſidia* and *Cilicia*.

XXXIV. 8. *Montanus*, Father of the *Montaniſts*. His Hereſie began about one hundred forty five Years after Chriſt; by Nation he was a *Phrygian*, and carried about with him two Strumpets, *Priſca* and *Maximilla*, who fled from their Husbands to follow him: Theſe took upon them to Propheſie, and their Dictates were held by *Montanus* for Oracles; but at laſt, he and they for Company, hanged themſelves: His Diſciples aſhamed either of his Life or ignominious Death, called themſelves *Cataphrygians*. He confounded the Perſons in the Trinity, ſaying, That the Father ſuffered. He held *Chriſt* to be meer Man, and gave out, that he himſelf was the Holy Ghoſt. His Diſciples baptized the Dead, denied Repentance and Marriage, yet allowed of Inceſt. They truſted to Revelations and Enthuſiaſms, and not to the Scripture. In the Euchariſt they mingled the Bread with the Blood of an Infant not a Year old. In *Phrygia* this Hereſie began, and ſpread it ſelf over all *Cappadocia*.

XXXV. 9. *Origen* gave Name to the *Origeniſts*, whoſe Errors began to ſpread *Anno Dom.* 247, under

Aurelian the Emperour, and continued about three hundred thirty four Years. They were condemned first in the Council of *Alexandria*, two hundred Years after his death; and again, the fifth General Council of *Constantinople* under *Justinian* the first. They held a Revolution of Souls from their estate and condition after death into their Bodies again. They held the Devils and Reprobates after One thousand years, should be saved; That Christ and the holy Church do no more see the Father than we see the Angels; That the Son is co-essential with the Father, but not co-eternal; because, say they, the Father created both him and the Spirit; That Souls were created long before this World, and for sinning in Heaven, were sent down into their Bodies, as into Prisons; They did also overthrow the whole Historical truth of Scriptures by their Allegories.

XXXVI. 10. *Paulus Samosatenus*, so called from *Samosata* near *Euphrates*, where he was born; a Man of infinite pride, commanding himself to be received as an Angel. His Heresie broke out Two hundred thirty two years after Christ, and hath continued in the Eastern Parts ever since. He held that Christ was meerly Man, and had no Being till his Incarnation; That the Godhead dwelt not in Christ bodily, but as in the Prophets of old, by Grace and Efficacy; and that he was only the external, not the internal Word of God; therefore they did not baptize in his Name: For which the Council of *Nice* rejected their Baptism as none, and ordered they should be rebaptized who were baptized by them. He denied the Divinity of the Holy Ghost, allowed Circumcision, took away such Psalms as were sung in honour of Christ, and instead thereof ordered some in honour of himself to be sung in Churches by Women. In the Synod of *Antioch* he was convicted by *Malchion* a Presbyter, and condemned *Anno* 273. This Heresie was also embraced by *Photinus*, *Gelasian* Bishop of *Sirmium*, and propagated by him *Anno* 325, and thence they took the name of *Photinians*.

XXXVII. 11. *Manis*, a *Perſian* by Birth, and a Servant by Condition, was Father of the *Manichean* Sect; he was flead alive for poyſoning the King of *Perſia*'s Son; yet his wicked Opinions raged in the World for Three hundred and forty years after his Death. He held two Principles or Gods, one good, one bad; condemned eating of Fleſh, Eggs, and Milk; held that God had Members, and was ſubſtantially in every thing, how baſe ſoever, but was ſeparate from them by Chriſt's coming and the Elect *Manicherans*. He rejected the Old Teſtament, and curtailed the New, by excluding Chriſt's Genealogy. He held, Chriſt was the Serpent which deceived our firſt Parents, ſaying, that he feigned to die, and roſe again; and that it was really the Devil who truly was crucified. He denyed the Reſurrection, and held Tranſmigration. He affirmed that he was the Comforter whom Chriſt promiſed to ſend. They worſhiped the Sun, and Moon, and other Idols; they condemned Marriages and permitted promiſcuous Copulation; they rejected Baptiſm as needleſs, and all Works of Charity; they taught, that our Will to Sin is natural, and not acquired by the Fall; that Sin is a Subſtance, and not a Quality, communicated from Parents to their Children; they ſay they cannot Sin; deny the laſt Judgment; and affirm that their Souls ſhall be taken up to the Globe of the Moon.

XXXVIII. 12. *Arius*, whence ſprung the *Arians*, was a *Lybian* by Birth, by Profeſſion a Presbyter of *Alexandria*. His Hereſie brake out Two hundred and ninety years before Chriſt, and over-ran a great part of the Chriſtian World. They held Chriſt to be a Creature; that he had a Man's Body, but no human Soul, the Divinity ſupplying the room thereof; they alſo held the Holy Ghoſt a Creature, proceeding from a Creature, that is, Chriſt; their Doxology was, Glory be to the Father, by the Son, in the Holy Ghoſt; they rebaptize the Orthodox Chriſtians. This Hereſie was condemned by the Council of *Nice*, under *Conſtantine*;

and

and *Arius* himself, in the midst of his Pomp, seized with a Dysentery, voided his Guts in the Draught, and so dyed.

XXXIX. 13. *Macedonius*, Bishop of *Constantinople*, gave Name to the *Macedonians*. They held that the Holy Ghost was a Creature, and the Servant of God; and that by the Holy Spirit was meant only a Power created by God, and communicated to the Creatures. This Heresie sprung up, or rather was stifly maintained under *Constantius*, the Son of *Constantine*, Three hundred and twelve Years after Christ; and was condemned in the second Oecumenical Council at *Constantinople*, under *Theodosius* the Great. *Macedonius* himself being deprived by the *Arriau* Bishops, died private at *Pylas*.

XL. 14. The *Aerians*, so called from *Aerius* the Presbyter, who lived under *Valentinian* the first Three hundred and forty Years after Christ; he held that there was no difference between a Bishop and a Presbyter; that Bishops could not ordain, that there should be no set or anniversary Feasts; and they admitted none to their Communion, but such as were continent and had renounced the World; they were also called *Syllabici*, as standing captiously upon Words and Syllables. The occasion of his maintaining his Heresie was, his Resentment that *Eustathius* was preferred before him to a Bishoprick.

XLI. 15. *Florinus*, or *Florianus*, a *Roman* Presbyter, lived under *Commodus* the *Roman* Emperour, one hundred fifty three Years after *Christ*; hence came the *Floriani*: They held that God made Evil, and was the Author of Sin; whereas *Moses* tells us, that all things which he made were very good. They retained also the *Jewish* manner of keeping *Easter*, and their other Ceremonies.

XLII. 16. *Lucifer*, Bishop of *Caralitanum* in *Sardinia*, gave Name to the *Luciferians*. He lived under *Julian* the Apostate, Three hundred thirty three Years after

Christ. He taught that this World was made by the Devil; that Mens Souls are corporal, and have their Being by Propagation of Traduction; they denyed to the Clergy that fell any place for Repentance; neither did they restore Bishops or inferiour Clerks to their Dignities, if they fell into Heresie, tho they afterwards repented.

XLIII. 17. *Tertullian*, that famous Lawyer and Divine, was the Leader of the *Tertullianists*. He lived under *Severus* the Emperour about One hundred and seventy years after Christ. Being Excommunicated by the *Roman* Clergy as a *Montanist*, he fell into these Heretical Tenets, That God was corporal, but without declination of Members; that Mens Souls were not only corporal but also distinguished into Members, and have corporal Dimensions, and increase and decrease with the Body; that the Original of Souls is by Traduction; that Souls of wicked Men after Death, are converted into Devils; that the Virgin *Mary* after Christs Birth, did marry once. They bragged much of the *Paraclete* or Spirit, which they said was poured on them in greater measure than on the Apostles; they condemned War amongst Christians, and rejected second Marriages as no better than Adultery.

XLIV. 18. *Nestorius*, born in *Germany*, and by fraud made Patriarch of *Constantinople*, was the Head of the *Nestorians*. He broached his Heresie under *Theodosius* the Younger, Four hundred Years after Christ. He taught that in Christ were two distinct Persons, the Son of God, and the Son of *Mary*; that is, the Son of God in Christs Baptism, descended into the Son of *Mary*, and dwelt there as a Lodger in a House: He made the Humanity of Christ equal with his Divinity, and so confounded their Properties and Operations. A great part of the *Eastern* Bishops were of his Persuasion. His Heresie was condemned in the Council of *Ephesus*, under *Theodosius* the Younger; in which *Cyril*, Bishop of *Alexandria* was President, and the Author *Nestorius* demo-

deposed, and banished into the *Thebean* Desarts, where his blasphemous Tongue was eaten out with Worms. *Zeno* the Emperour rased to the Ground the School in *Edessa* called *Persica*, where the *Nestorian* Heresie was taught.

XLV. 19. *Eutyches*, Abbot of *Constantinople*, from whence came the *Eutychians* in the Year after Christ, 413, set forth his Heresie, holding Opinions quite contrary to *Nestorius*, to wit, That Christ before the Union, had two distinct Natures; but after the Union, only one, to wit, the Divinity, which swallowed up the Humanity; so confounding the Properties of the two Natures, affirming, that the Divine Nature suffered and died, and that God, the Word, did not take from the Virgin Human Nature. This Heresie condemned first in a Provincial Synod at *Constantinople*, was set up again by *Dioscorus*, Bishop of *Alexandria*; at last condemned in the General Council of *Chalcedon*, under *Marcion* the Emperour.

XLVI. 20. *Eunomius*, Bishop of *Cyzicum*, embraced the Heresie of *Arius*; he said blasphemously, God of his Essence understandeth no more than we do; whatsoever we know of it the same knoweth he; and look what his Capacity reacheth to, the same thou shalt find in us his Followers; rebaptized Orthodox Professors, and baptized in the Name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. They affirmed the Trinity to be three different Substances, as Gold, Silver, and Brass. He was a *Cappadocian* by Birth, and lived under *Valens* the Emperour.

XLVII. 21. *Novatus*, Father of the *Novatians*, was an *African* born; he lived under *Decius* the Emperour, after Christ Two hundred and twenty Years; his Heresie lasted One hundred forty eight Years. They denied Repentance to those who fell after Baptism; they bragged much of their Sanctity and good Works; they condemned second Marriages as adulterous, and used Rebap-

Rebaptization as the *Donatiſts*. He was a Prieſt of *Carthage*, and Father of the *Cathari* or *Puritans*.

XLVIII. 22. *Donatus* (whence aroſe the *Donatiſts*) was a *Numidian*; who, becauſe *Cecilianus* was preferred before him to the Biſhoprick of *Carthage*, accuſed him and all the Biſhops that ordained him, to be *Traditores*, that is, ſuch as had delivered their Bibles to be burnt by Idolaters, under the Perſecution of *Maximinus*. Though this Accuſation was found faulty, yet *Donatus* continued obſtinate, and ſeparated himſelf and Congregation from all others, accounting that no Church where any ſpot of Infirmity was to be found; that ſuch a pure Church was only amongſt them; yet they would have no Man forced to a godly Life; they ſlighted the Magiſtracy, and would not ſuffer them to puniſh Hereticks; they held the Efficacy of the Sacraments too upon the dignity of the Miniſter; they rebaptized all that were admitted to their Communion; they held it no Sin to kill themſelves, rather than to fall into the hands of the Magiſtrate, and ſcrupled not to kill ſuch as were not of their Faith; they uſed certain magical Purifications, and bragged of Enthuſiaſms and Revelations. With the *Arians*, they made the Son leſs than the Father, and the Holy Ghoſt than the Son. The *Circumcelliones* were part of theſe who lived in Cells and Caves, and murthered all they met that were not of their Religion.

XLIX. 23. *Pelagius*, a *Britain* by Birth, and a Monk at *Rome*, was the Ring-leader of the *Pelagians*; he was afterwards a Presbyter under *Theodoſius* the Younger, Three hundred eighty two Years after Chriſt; thence he went into *England*, and poyſoned the whole Iſland with his Opinions, which were ſuch as theſe; That Death was not the Wages of Sin, but that *Adam* ſhould have dyed though he had not ſinned; that *Adam*'s Sin was hurtful only to himſelf, and not to his Poſterity; that Concupiſcence was no ſin; that Infants did not draw original Sin from their Parents; that Infants

Infants might be saved without Baptism; that they should have eternal Life, but out of the Kingdom of God: that Man, after the Fall, had free Will to do good, and ascribed no more to Grace, but that by it we had our Nature, and that by our good Works we obtain Grace; they also rejected the Doctrine of Predestination; they say the number of the Elect may be increased or diminished; that Faith is by Nature, but the increase of it from God, and that Charity is from Men. They hold that their elect ones have no Sin, nor can sin if they would: that the Concupiscence of the Flesh is from God, and that rich Men that are baptized cannot be saved unless they give away all that they have. *Cœlestinus* and *Julianus* were his chief Followers in these Errors. St. *Augustine* and *Alypius*, his Friend, wrote against them. They were condemned by five *African* Councils, and also by a sixth Synod at *Carthage*, *Anno Christi* 419. in the tenth Year of *Honorius*.

L. 24. *Priscillianus*, a *Spaniard*, some say a *Galatian*, Father of the *Priscillianists*, under *Gratian* the Emperour, spread his Heresie first in *Spain*, three hundred forty Years after Christ; from thence, like a Canker, it ran through all the *West*. This Heresie was made up of former Heresie; for, with the *Manichees*, he held the World was made by an evil God; with the *Sabellians*, he confounded the Persons of the Trinity; with the *Origenists*, he held the Pre-existence of Souls; with *Astrologers*, that all humane Events depended upon the Stars; with the *Stoicks*, that we sin necessarily and coactively; with the *Enaratites*, they abstained from Flesh; and with the *Gnosticks*, they rejected the ancient Prophets, as ignorant of the Will of God. He was condemned in his Absence by the Synod of *Aquitane*; but at his Return into *Spain* he troubled all things. At last he was put to death with *Felicissimus*, *Armenius*, *Latronianus* and *Euchocia*, his Companions. *Priscillianus* himself confessed unto *Euclius* the Praefect,

That

That he kept Conventicles in the Night with filthy Women, and that he uſed to pray amongſt them. He was condemned of Hereſie at *Rome* by *Damaſus*, from whom he appealed to the Emperour *Maximus*, who put him to Death. His Body was carried into *Spain* by his Party, by whom he was eſteemed, firſt as a Saint, then as a Martyr; inſomuch, that at laſt, in matters of Religion, they uſed to ſwear by his Name.

LI. *Apollinaris*, Presbyter in *Laodicea*, was the Author of the *Apollinariſts*; he divided *Chriſt*'s Humanity, affirming, That he aſſumed Man's Body, and a ſenſitive Soul, but not the reaſonable or intellective Soul of Man, becauſe that was ſupplyed by the Divinity. Inſtead of the Trinity they acknowledge only three diſtinct degrees of Power in God; the greateſt is the Father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſt's Soul was conſubſtantial with his Divinity, and that he took not his Fleſh from the Virgin, but brought it from Heaven; that Chriſt had but one Will; that Souls did propagate others, and that after the Reſurrection, the Ceremonial-Law ſhould be kept as before. This Hereſie brake out Three hundred and fifty Years after Chriſt, under *Valens* the Emperour. It was confuted in the *Roman* Synod by *Damaſus* Biſhop of *Rome*, and *Petrus* Biſhop of *Alexandria*; and in the Synod at *Conſtantinople* utterly condemned and exploded.

LII. The *Adamians* or *Adamites*, ſo called either from one *Adam* their Author, or from *Adam* the firſt Man, whoſe Nakedneſs they imitate, ſprung up ſhortly after the *Gnoſticks*, and were called *Prodiciani*, from one *Prodicus* whom they followed; of this Sect there be many extant at this day. They held it unlawful for Men or Women to wear Cloaths in their Congregations and Aſſemblies, ſeeing their Meetings were the only Paradiſe on Earth, where they were to have Life eternal, and not in Heaven; as *Adam* then in his Paradiſe, ſo *Chriſtians* in theirs ſhould be naked, and

not

not cloathed with the Badges of their Sin and Shame. They rejected Marriages as diabolical; therefore they used promiscuous Copulation in the dark; they rejected also all Prayers to God, seeing he knew without us what we wanted.

LIII. The *Elcesei*, so called from *Elcesa* an Impostor, and *Sampsei* from a spotted kind of Serpent, which they represented in their changeable Dispositions, were much addicted to Judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer Man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christ's Sister, but in a masculine Name; to both which Persons they give Longitude, Latitude, and Locality. To Water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*; the Dust of whose Feet and Spittle they worshiped as holy Relicks: They had a certain *Apocrypha* Book, the reading whereof procured Remission of Sins; and they held it no Sin to deny Christ in time of Persecution. This Heresie began to spread about Two hundred and ten Years after Christ, under *Gordian* the Emperour.

LIV. The *Valesians*, so called from one *Valens*, an *Arabian*, who out of the Doctrin of the *Gnosticks* or *Tatians*, condemned Marriage and Procreation. Therefore his Scholars after the Example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs; whereas the Eunuchs Christ speaks of, be such as by Continence subdue the Lusts of the Flesh. This Heresie springing under *Julianus Philippus*, Emperour, about the Year of Christ Two hundred and sixteen.

LV. The *Heicitæ* professed a Monastical Life; but withal, taught that the Service of God consisted in holy Dances, and singing with the Nuns, after the Example of *Moses* and *Miriam*, *Exod.* 15. upon the overthrow of *Pharaoh* in the Red Sea. *Gnosimachi* were Haters and Despisers of all Learning or Book-Knowledge;

ledge; teaching that God required nothing from us but a good Life. Of these we have too many in this Age. But Christ tells us, that Life Eternal consists in Knowledge; and God complaineth by the Prophet, that his People perish for want of Knowledge: So Christ sheweth, that Destruction fell on *Jerusalem*, because she knew not her day; and the Lord complained, that his People had less Knowledge than the Oxe or the Ass: therefore God hath given Lips to the Priest to preserve Knowledge; and Christ, by his own Knowledge, hath justified many, saith the Prophet. The *Armenii* taught that the Holy Ghost proceeded only from the Father, and not from the Son: that Christ rose from the dead on the Sabbath day, whereas the Scripture tells us plainly, that he arose the third day. They observed also the *Jewish* Sacrifices: they used first to baptize the Cross, then to worship it: they taught, it was not Man that sinned, but *Satan*, by tempting him; and, that Man had not propagated by carnal Copulation if he had not sinned. They denied Original Sin, and held, that all who died before Christ were damned for *Adam*'s Sin: they ascribed no Efficacy to the Sacraments, and yet held Baptism absolutely necessary: they placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradise; if of unfaithful, in Hell: they never baptized without administring the *Eucharist*: they held Baptism without Crism ineffectual: they used Rebaptization: they permitted the Husband to dissolve Matrimony when he pleased, and denyed Prayers for the Dead, and the Eternity of Hell Fire; and that the Souls were not in Bliss till the Resurrection; and taught, that then there should be no Women at all, but that they should be converted into Men. *Chazinzarii* were so called from *Chazus*; which in their Language signifieth the Cross: for, they taught that the Cross was only to be worshipped; therefore they were named Cross-Worshippers: they professed all *Nestorianism*. The *Thnetopsychitæ* held, that the Souls

Souls dyed with the Bodies. *Theocatus Noster* were such as reprehended some of God's Actions and Words *Ethnophrones* were Paganizing Christians, who with Christianity taught Gentile Superstition. But passing over the rest, let us pass on to *Mahomet*, the greatest of all Impostors.

The Life of Mahomet.

SOME Men have brave Names, but mean Actions; some brave Actions and mean Names; and some both brave Names and Actions. In the first number *Mahomet* may not be unfitly reckoned, who in excellency of Name was second to none, and yet in depravity of Manners had few Equals: for, we are assured by the learned in the *Arabian* Language, that *Mahomet* comes of a Word signifying Praise and Honour, and that this Notation of his Name was but a Presage of his future Actions, whereby he merited and purchased both. Others say, *Mahomet* imports Thanksgiving; which is to be understood with respect to their Duty of Gratitude, who believe he procured great Benefits for them. And that there might want nothing of lucky Abodement in the Name of this great Impostor, some of his flattering Doctors paraphrase it by a Man of Desires. But, be his name what it will, we shall proceed to give an account of the Life of this Impostor, according as we find it written by the *Saracens* themselves.

The Book of the Generation of *Mahomet*, the Messenger of God, (the Prayer and Salvation of God be upon him) from *Adam* and *Eve* to the time when God brought him forth gracious, perfect, and fit for himself. When as *Rabachbar* had learned out of the Scriptures, and by Astrology, that this Prophet should be born to the

the World, he heard that there was a Man born in *Jeseras*, a City of *Arabia*, having all such Marks and Tokens as he had fore-seen by the Propheſies and his Arts; *viz.* a ſpot on his Fore-head, a print between his Shoulders, *&c.* and to ſatisfie his deſire, he went thither to ſee; where finding thoſe Tokens fulfilled in young *Mahomet*, he thereupon expounded the dark Myſtery of his far-fetch'd Light, learned of his Maſter *Kabelmedi*, in this manner: When *Adam* was newly created, as he ſtood up his Brain ſhaked, and made a Noiſe, as the Leaves do which are ſhaken with the Wind; whereat *Adam* wondring, God ſaid unto him, The ſound which thou haſt heard is the ſign of the Prophets and Meſſengers of my Commandments; take heed therefore that thou commit this Seed of Light only to worthy Loyns, and to a clean Womb: and this Light of *Mahomet* that ſhould be born, ſhined from the face of *Adam*, as the Sun, or Moon at the full. And when he had begotten *Seth*, that Light paſſed inſtantly from the Face of *Adam* into the Face of *Eve*, inſomuch that the Birds of the Air, and Beaſts of the Earth, wondred at her Beauty: yea, the Angels every day ſaluted her, and brought her Odors out of Paradiſe, till ſhe brought forth *Seth* alone, having before at every Burthen brought forth a Brother and a Siſter.

Seth inherited this Light, which remained between Heaven and Earth, the Angels thereby aſcending and deſcending upon *Seth*, and crying always, "Rejoyce "thou Earth, worthy of the Light of *Mahomet*, on him "be Prayer and Salvation of God. *Adam* drawing near to his end, declared unto him, by his Teſtament, the Myſteries of that Light, and the Genealogy of the Prophets. Then deſcended *Gabriel*, accompanied with threeſcore and ten thouſand Angels, bearing every one of them a white Leaf and a Pen, which ſigned the Writing for the Continuance of the Order of the prophetical Generation. *Seth* received this Writing, and was cloathed with a double red Garment, ſhining as the Sun, as ſoft as the Violet Flower.

From

Mahomet Comunicating his Doctrin to the People. wth their Pilgramage to Mecca Pag. 50

From him it passed by Succession to *Noah* and *Sem*; then to *Abraham*, at whose Birth two Lights from the East and West (meeting in the midst) lightned the whole World; and the Angels were heard singing, that it was the Light of the Prophet *Mahomet*, who should be born of his Seed, whose Words should be the virtue of God. This Light passed from *Abraham* to the face of *Hagar*, being with Child, and after to *Ishmael*; and God told him, that the Soul of *Mahomet* in the beginning of the Creation, was mingled with his, and that his Name in Heaven should be *Asmet*, in Earth *Mahomet*, & in Paradise *Abvaltrazim*. At this *Sarah* grieved, until three Angels comforted her with the Promise of *Isaac*. From *Ishmael* it removed to *Keydar* his Son, who being endued with seven Gifts, marryed *Nulta* of the Land of *Isaac*; but being warned by an Oracle, he took to Wife *Algadira*, an *Arabian*, and after, by divine Warning, carried the Chest of this Light unto *Jacob*. Then was *Hamel* born to him, and received the same Light; in which, succeeded *Thebicht*, *Hamiessa*, *Adoth*, *Adure*, *Adne*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Hoocima*, *Kuieva*, *Anofro*, *Melic*, *Falhrem*, *Luic*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*, *Hesim*, a Man by divine Testimony free of all uncleanness. To him did all Kings offer their Daughters in Marriage, and amongst the rest *Constantine*, which he refused, and married *Selina*, the Daughter of *Geit*, and had by her *Abdalmutalib*, whose Light caused Rain in the Drought. To him an Elephant prostrated himself, and said with Mans Voice, Salvation be on you, and on the Light that shineth out of your Reins. Divinity, Fame, Honour, and Victory be on you, and that there should proceed from him a King greater than all the Kings of the Earth. Another time, as he slept on the Stone which was placed by *Abraham* in his Oratory at *Mecca*, he dreamed of a Chain reaching East and West, and to Heaven, and to the Depth, which was presently converted into a flourishing Herb. *Noe* and *Abraham* presented themselves Interpreters of this

dream. *Abdalla*'s Son, the Father of *Mahomet*, had a Tutor given unto him to defend him from his Enemies, who seemed a Man, but was none. He was preserved from the lying in wait of the *Jews* by threescore and ten Angels, which seemed Men. He wedded *Hermina*; and therefore two hundred Women perished for his love, some hanging, some burning themselves.

When the prescribed time was come, in the Month *Dulheia*, on a Friday night, God bad *Ariduran* to open the Gates of Paradise, that the innermost of his Secrets might be manifested; for it pleaseth me, said he, this night to transport the Light of my Prophet from the Reins of *Abdalla* into the Womb of *Hermina*, and that it come into the World: This being done, as *Abdalla* the Judge and Lord of the *Arabians* went into the House of Prayer, he perceived a great Light to lighten from his House up towards Heaven, and presently died. On the twelfth day of *Ra*[illegible], on a Tuesday *Mahomet* was circumcised, and all frolick; and then all Idols fell, and became black, all Kingdoms were destroyed, and not one stood upright. *Lucifer* was cast into the bottom of the Sea, and in forty days could not get out, and then called his Fellows, and told them, that *Mahomet* was born with the power of the Sword; who should take away all their Power. The same also God caused to be proclaimed in Heaven and Earth. His Mother said, that she was delivered of him without pain; and Angelical Birds came to nourish the Child, and a Man clothed in white presented him with three Keys like to Pearls, which he took; the Key of Victory, the Key of the Laws, and the Key of Prophecy. And after came three Persons with shining Faces, presenting him with a Caldron of Emeralds, with four handles, which *Mahomet* accepted as a sign of his Rule over all the World. The Birds, Clouds, Winds, Angels, contended for the nourishment of the Child. But the case was determined by heavenly Voice, affirming that he should not be taken from the hands of Men.

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An Ass almost famished worshiped him, and receiving him on her back, became Herald to this new Prophet, with Mans voice proclaiming the worthiness of her Carriage. Three Men carried him up into a Mountain; of which, one opened him from the Breast unto the Navel, and washed his Entrails with Snow; the second cleared his Heart in the midst, and took out of it a black grain, saying, that it was the portion of the Devil; the third made him whole again. *Seraphin* nourished him three years, and *Gabriel* nine and twenty, who gave unto him in the fortieth year of his Age, the Law, and carried him to Heaven.

Afterwards, *Gabriel* with threescore and ten pair of Wings, came to *Mahomet* in the Chamber of *Aissa*, his best beloved Wife, and said, That God would have him to visit him where he is, and brought with him the Beast *Elmparac*, or *Albarach* of nature between a Mule and an Ass. This Beast told *Mahomet*, that he would not take him on his back until he had prayed God for him. His Steps were as far as one could see, so that in the twinkling of an Eye, he had brought *Mahomet* to *Jerusalem*. Then *Gabriel* with his Girdle tied the Beast to a Rock, and carried *Mahomet* on his Shoulders into Heaven, where he knocked, and the Porter opened. Here *Mahomet* saw Footsteps of Angels, and prayed twice on his knees for them; and among the rest, old Father *Adam* rejoycing for such a Son, and commending him to his Prayers. Then he brought him to the second Heaven, which was a Journey of Five hundred years, and so forth on to the seventh Heaven: Here he saw the Angelical People, every one of which was a thousand times greater than the World, and every of them had Threescore and ten thousand Heads, and every Head Threescore and ten thousand Mouths, and every Mouth Seventeen hundred Tongues, praying to God in Seven hundred thousand Languages. And he saw one Angel weeping; and he asked the cause? who answered, that he was Sin: And *Mahomet*

prayed for him. Then *Gabriel* commended him to another Angel, and he to another, and ſo forth in order, till he came before God and his Throne. Then God, whoſe Face was covered with Threeſcore and ten thouſand Cloaths of Light, and from whom *Mahomet* ſtood, two ſtones caſt below, touched him with his Hand, the coldneſs whereof pierced to the Marrow of his Back-bone; and God ſaid, I have impoſed on thee and on thy people, Prayers. When he was returned as far as the fourth Heaven, *Moſes* counſelled him to return back, to obtain eaſe unto the People, which could not bear ſo many Prayers; which he did oftentimes, till there remained but few. Thus returning to his *Elmparac*, he rode back to his Houſe at *Mecca*; all this was done in the tenth part of the Night. But when he was requeſted to do thus much in the Peoples ſight, he anſwered, *Praiſed be God, I am a Man, and an Apoſtle.*

The Book *Aſcar* telleth further, That in this Journey *Mahomet* heard a Womans Voice, crying, *Mahomet*, *Mahomet*, but he held his Peace: Afterwards another called him, but he gave no Anſwer. *Mahomet* asked the Angel who they were? He anſwered, that the one was ſhe which publiſhed the Jews Law, and if he had anſwered her, all his Diſciples ſhould have been Jews; the other was ſhe which delivered the Goſpel, whom if he had anſwered, all his Followers had been Chriſtians.

The ſaid Book telleth, that God gave him a five-fold Priviledge: Firſt, That he ſhould be the higheſt Creature in Heaven or Earth; Secondly, The moſt excellent of the Sons of *Adam*; Thirdly, An univerſal Redeemer; Fourthly, Skilful in all Languages: Fifthly, That the Spoils of Wars ſhould be given him. *Gabriel* after, ſaith that Book, carried him to Hell, to ſee the Secrets thereof, and the ſeven Gates thereof, *&c.* where (in the place fitteſt for him) we will leave him. The Book of the Vertues of *Mahomet* ſaith, That in glorying

of his Strength, he would boast, that he had known his eleven Wives successively in one hour.

One of their Chronicles telleth of his Martial Affairs. This Chronicle from *Adam* to *Noe*, One thousand two hundred two and forty years; from thence to *Abraham*, One thousand and fourscore; thence to *Moses*, Five hundred and fifteen; after him to *David*, Five hundred threescore and nine; and from this time to *Christ*, One thousand three hundred and fifty; from whence to *Mahomet*, is numbred Six hundred and twenty; in all, Five thousand three hundred threescore and sixteen from *Adam* to *Mahomet*. All the Prophets were in number an Hundred and twenty thousand, and the Messengers of God Three hundred and fifteen; whereas, *Adam*, *Seth*, *Esdrik*, *Noe*, *Abraham*, were *Hebrews*; *Huth*, *Scale*, *Ishmael Schaib*, *Mahomet*, were *Arabians*.

But to leave these fabulous, nay, blasphemous Relations, it is convenient to entertain the Reader with a true account of the Life of this infamous Impostor.

The Life of MAHOMET, according to the Truth.

BY Birth he was of *Jathrip*, an obscure Village, then not far from *Medina*; his Father called *Abdalla*, an Idolatrous Pagan, his Mother named *Hemina*, as perverse a Jewess: Deprived of both his Parents when but two years old, he was left unto the care of an Uncle; who, not able to give him Education, nor willing to be at the charge to keep him any longer, sold him at sixteen years of age to the *Ishmaelites*, by whom, exposed to sale in the open Markets, he was bought by one *Abdalmutalif*, a Wealthy Merchant: By him employ'd at first in Drudgery and servile Offices, till noting his great Wit, and fitness for better Services, he at last used him as his Factor, sending him with his Camels, and loads of Merchandize into *Syria*, *Persia*, *Egypt*, and other Pla-

ces, wherein he did behave himself with such dexterity, that he much increased his Masters Wealth and his own Estimation. Of Person he is said to be low, and withal scald-headed; but otherwise comely to the Eye, and of good aspect: Much troubled with the Falling-sickness, which Infirmity he made good use of afterwards, affirming, that those Fits were nothing but Heavenly Raptures, in which he did converse with the Angel *Gabriel*. He is said to have been also well skill'd in Magick, by which he taught a white Pidgeon to feed at his Ear, which he gave out to be the Holy Ghost, by whom he was instructed in the Law which he was to publish; but this not till afterwards. By Sorceries, comeliness of Person, and the great knowledge which he had in his Masters Business, he gained so far on the Affections of his Mistress, that on the death of *Abdalmutalif*, she made him her Husband. Possessed of all his Masters Wealth, he affected Ease, and being till then of no Religion, or at best a Pagan, he began to hearken to *Sergius* a *Nestorian* Monk, who flying out of *Syria* for fear of Punishment (the Heresies of *Nestorius* being newly both revived and censured) came into *Arabia*, where he found entertainment in the House of *Abdalmutalif*, the Master of *Mahomet*. By his persuasions, finding him a fit Instrument for the Devil to work on, he began to entertain the thoughts of hammering out a new Religion, which might unite all Parties in some common Principles, and bring the *Christians, Jews and Gentiles* (into which the World was then divided) under one Profession. Resolved upon this, he retired himself into a Cave not far from *Mecca*, as if he there attended nothing but Meditation; *Sergius* in the mean time sounding in the Ears of the People, both his Parts and Piety. The People being thus prepared to behold the Pageant, out comes the principal Actor with some parts of his *Alcoran* (pleasing enough to sensual Minds) which he professed to have received from the Angel *Gabriel*. And finding that this

this edified to his Expectation, he next proclaimed Liberty to all Slaves and Servants as a thing commanded him by God, by whom the Natural Liberty of Mankind was most dearly tendered; which drew unto him such a Rabble of unruly People, that without fear or opposition he dispersed his Doctrins, reducing them at last to a Book or Method.

The Book of this Religion he called the *Alcoran*, that is to say, the Collection of Precepts; the Original whereof they feign to be written on a Table which is kept in Heaven, and the Copy of it brought to *Mahomet* by the Angel *Gabriel*. A Book so highly reverenced by the *Mahometans*, that they write upon the Cover of it, *Let none touch this but he that is clean.* The Body of it (as it now standeth) was composed by *Osman* the fourth *Caliph*, who seeing the *Saracens*, daily inclining to divers Heresies, by reason of some false Copies of *Mahomets* Law, and that the Empire by the same means, was likely to fall into Civil Dissention; by the help of his Wife, who was *Mahomets* Daughter, he got a sight of all *Mahomets* Papers, which he reduced unto four Volumes, and divided into One hundred twenty and four Chapters; commanding expressly upon pain of Death, that that Book, and that only, should be received as Canonical through his Dominions. The whole Body of it is but an Exposition, and Gloss on the eight Commandments.

1. *Every one ought to believe that God is a great God and one only God, and* Mahomet *is his Prophet.* They hold *Abraham* to be the Friend of God, *Moses* the Messenger of God, and *Christ* the Breath of God; whom they deny to be conceived by the Holy Ghost, affirming that the Virgin *Mary* grew with Child of him by smelling to a Rose, and was deliver'd of him at her Breasts. They deny the Mystery of the Trinity, but punish such as speak against Christ; whose Religion was not (say they) taken away, but mended by *Mahomet*. And he who in his Pilgrimage to *Mecca*, doth not, coming or

going, visit the Sepulchre of Christ, is reputed not to have merited, or better'd himself any thing by his Journey.

2. *Every one must marry, to increase the Sectaries of* Mahomet. Four Wives he alloweth to every Man, and as many Concubines as he will, betweens whom the Husband setteth no difference, either in Affection or Apparel, but that his Wives only can enjoy his Sabbaths benevolence. The Women are not admitted in the time of their Lives to come into their Churches, nor after Death to Paradise: And whereas in most, or all other Countreys, Fathers give some Portions with their Daughters, the *Mahometans* give Money for their Wives; which being once paid, the Contract is registred in the *Cadies* Book, and this is all their Formality of Marriage.

3. *Every one must give of his Wealth to the Poor.* Hence you shall have some buy Slaves, and then manumit them; buy Birds, and then let them flye. They use commonly to free Prisoners, release Bond-slaves, build Caves or Lodgings in the ways for the relief of Passengers, repair Bridges, and mend High-ways. But their most ordinary Alms consist in Sacrifices of Sheep or Oxen, which, when the Solemnity is performed, they distribute among the Poor, to whom also, on the first day of every Year, they are bound to give the Tythe, or tenth part of their gettings in the Year foregoing; insomuch that you shall hardly find any Beggars amongst them.

4. *Every one must make his Prayers five times a day.* When they pray, they turn their Bodies towards *Mecca*, but their Faces sometimes one way, sometimes another way, believing that *Mahomet* shall come behind them, being at their Devotions. The first time is an hour before Sun-rising; the second, at Noon day; the third, at three of the clock in the Afternoon; the fourth, at Sun-setting; the fifth and last before they go to sleep. At all these times the Cryers kept a bawling in the

Steeples

Steeples (for the *Turks* and *Saracens* have no Bells) for the People to come to Church. And such as cannot come, must when they hear the voice of the Cryers, fall down in the place where they are, do their Devotions, and kiss the Ground thrice.

5. *Every one must keep a Lent one Month in the year.* This Lent is called *Ramazan*, in which they suppose the *Alcoran* was given to *Mahomet* by the Angel *Gabriel*. This Fast is only intended in the Day-time, the Law giving leave to frolick in the Night, as they best please; for they abstain from Wine and Swines-Flesh, prohibited in their Law at all times, but never so punctually abstained from as in the time of their Lent.

6. *Be Obedient to thy Parents.* Which Law is the most neglected of any in all the *Alcoran*; never any Children being so unnatural as the *Turkish*.

7. *Thou shalt not Kill.* And this they keep inviolated among themselves; but the poor *Christians* are sure to feel the smart of their Fury: And, as if by this Law the actual shedding of Blood only were prohibited, they have invented Punishments for their Offenders worse than Death it self. As first, the *Strappado*, which is hanging of them by the Arms drawn backwards; when they are so bound, they are drawn up on high, and let down again with a violent swing, which unjoynteth all their Back and Arms. Secondly, They use to hoise up their Heels, and with a great Cudgel to give them three or four hundred blows on the Soles of their Feet. Thirdly, It is ordinary to draw them naked up to the top of a Gibbet or Tower, full of Hooks, and cutting the Rope, to let them fall down again; and by the way they are caught by force of the Hooks, where they commonly hang till they die for Hunger.

8. *Do unto others as thou would'st be done unto thy self.* To those that keep these Laws he promiseth Paradise, a place of all Delights, adorned with Flowry Fields, water'd with Christalline Rivers, beautified with Trees of Gold, under whose cool shade they shall spend their time

with Amorous Virgins, whose Mansions shall not be far distant. The Man shall never exceed the Age of thirty, nor the Woman of fifteen; and those to have their Virginity renewed as fast as lost.

Friday He ordained to be the Sabbath, partly to distinguish his Followers from the *Jews* and *Christians*, who solemnize the days ensuing; but principally, because he was on that day proclaimed King or Emperour, and solemnly so created. Wine and Swines-flesh are the principal things forbidden by the *Alcoran*: From the last whereof, they all unanimously refrain; but on the first they are so sotted, that when they come at it they seldom go home again unled; insomuch that all the Wines in *Constantinople* have been thrown about the Streets, and Death made the Penalty for any that will presume to bring any more into the City. *Mahomet* taught them, that every one should be saved by his own Religion, him only excepted that revolted from the *Alcoran* to another Law, but so, that under the Notion of Religion, he means only such as Worship the one and only God, excluding by that means the old Idolaters of the Gentiles from the hopes of Salvation. And he taught too, that at the end of the World, all Men that professed any such Religion, should go into Paradise, the *Jews* under the Banner of *Moses*; the *Christians* under the Banner of *Christ*, and the *Saracens* under the Banner of *Mahomet*. They compel no Man therefore to abjure the Faith to which he was born, but commend and approve secretly such as they find Zealous and Constant in their own Religion; yet holding it an especial Honour to have daily new Proselytes; they incite them by hope of Freedom and Preferment, which with many are motives too much prevailing. Hence I have heard many say, that it is better for a Man that would enjoy Liberty of Conscience, to live in the Countreys professing *Mahometanism* than *Papistry*; for in the one he shall never be free from the bloody Inquisition; in the other he is never molested, if he meddle

meddle not with their Law, their Wives, or their Slaves.

The Opinions which they hold concerning the end of the World, are very ridiculous; as, That at the winding of a Horn, not all Flesh only, but the Angels themselves shall die; that the Earth with an Earthquake shall be kneaded together like a lump of Dough; that a second blast of the same Horn shall after forty days restore all again; that *Cain* shall be the Captain or Ringleader of the Damned, who shall have the Countenance of Dogs and Swine; that they shall pass over the Bridge of Justice, laden with their Sins in Satchels, that the greater Sinners shall fall into Hell, the lesser into Purgatory only; with a thousand the like Fopperies, which is needless to add here, considering that the *Alcoran* it self is now extant in English, and every one that lists may read it. A thing so full of Tautologies, Incoherencies, and such gross Absurdities of so impure and carnal Mixture, that he must lay aside the use of his natural Reason who is taken by it, if Force, Ambition, or want of Christian Education do not lead him on. For if we seriously look into the Causes of the deplorable exercise and long continuance of this Religion, we shall find them to be chiefly these: 1. The greatness of the Victories gotten by the *Saracens*, who easily compelled the conquered Nations to receive their Law. 2. The great zeal and diligence of the *Arabians* themselves, who being a numerous People, and much given to Merchandize, have possessed themselves of all the Sea-coasts of *Africk*, from the Streights of *Babel-mandel*, almost as far as to the Cape of *Good Hope*; of all the Islands in those Seas, and many Factories and good Towns on the Coasts of *India*: In all which, they have setled their Religion also, as a thing inseparable from their Nation. 3. A peremptory Restraint of all Disputation in any Point of Religion whatsoever it be. 4. The suppressing of Philosophy, and the Study of Humane Sciences; the light whereof might

eaſily detect the groſsneſs of their Superſtitions. 5. The ſenſual Liberty allowed of having variety of Wives, and as many Concubines as they are able to keep. 6. The promiſe of the like ſenſual Pleaſures in the other World; with which, a Senſe not illuminated with the Spirit of God, doth for the moſt part uſe to be more affected than with the ſpeculative hope of Spiritual Happineſs. 7. The forbidding of Printing and printed Books, by which the People might come to ſee the Verity and Purity of the *Chriſtian Faith*, the Falſhood and Impurity of the Law of *Mahomet*; the laſt not uſeful, or at leaſt not able to induce Belief, if the firſt had not opened and prepared the way.

For indeed, force of Arms was the ſtrongeſt Argument by which *Mahomet* himſelf confirm'd, and his Succeſſors in their times have ſince propagated and diſperſed his Doctrin. Strengthened by the Reſorts of that raſcal Rabble, which repaired to him, he aſſaults *Medina*, pretending a Quarrel to the *Jews*, who had there a *Synagogue*, repulſed at firſt with loſs of Men, and a wound in his Face, by which ſome of his fore-teeth were beaten out; there likely to have made an end of his new Religion, if not recovered by his Souldiers for a farther Miſchief. At the next Onſet he prevailed; the Battel being fought near a place called *Bedex*, ſcituate betwixt *Mecca* and *Medina*, frequently mentioned in the *Alcoran*. After which Fight, he took the City, converting the Synagogue to a Temple, for his own Impieties; the News whereof ſo ſtartled the *Phylarchice*, or Nobility of *Mecca*, that they armed their Powers againſt him, and ſped ſo well in the beginning of the War, that they drove him forcibly from their Territories, which not long after he ſubdued, and ſet his chief Seat at *Mecca*. From that his Flight, the *Saracens* began their Computation of Years, (as we from Chriſts Nativity) which they call the *Hegira*, which beginneth about the Year of our Redemption, 617. Concerning which time, I cannot but obſerve,

that

that *Mahomet* compiled his deviliſh Doctrin, beginning his Empire; and *Boniface* the Third aſſumed his Antichriſtian Title, beginning his unlimited Supremacy the ſame year.

About the ſame time, the *Saracens*, revolting from *Heraclius* the Eaſtern Emperour, joyned themſelves to him. They had long been diſpleaſed with their condition, and now hoped to mend it; Exaſperated by *Julian* the *Apoſtate*, when they ſerved in his Wars againſt the *Perſians*, for telling them when they asked for their Pay, that *he had more ſtore of Steel than Gold*; but then they wanted a fit Head to reſort unto. Now ſerving *Heraclius* in the ſame War, his Officers uſed them in the ſame ill manner. Asking for Pay, the Treaſurer of the Army made them this anſwer, that *there was ſcarce money enough to pay the* Roman *and* Grecian *Souldiers, and muſt thoſe Dogs be ſo importunate for their Wages?* Provoked herewith, and hearing of the fame of *Mahomet*, they took to him; who, much ſtrengthened by them, and the reſt of their Countreymen, ſoon ſubjected the three *Arabias* to him; And having defeated the Emperour's Forces ſent againſt him, he added ſome parts of *Syria* and *Egypt*; and returning to *Mecca*, there died Frantick, in the ſeventieth year of his Age, and twenty third of his Impoſtures; of which he had ſpent thirteen at *Medina*, and the reſt at *Mecca*. His dead Body being kept four days, in expectation of a Reſurrection, which he promis'd to perform at the end of three; grown full of ſtench and putrefaction, was convey'd to *Medina*, and there interred; his Succeſſors, out of wicked Policy, keeping up the reputation of that Religion after his deceaſe, which they derided in his life; and called themſelves *Caliphs* and Vicars General to him their Prophet. His Corps doth not hang in the Air by force of Loadſtones drawing up his Iron Coffin or Cheſt, but lieth buried in the ground, as *Ludovicus Vertomannus*, by his own view, hath obſerved.

But having given an account of this Impoſtor, and his abominable Doctrines, I will ſhew the Ceremonies they

uſe in their Pilgrimages to *Mecca*. This Journey is performed every year, and it is held ſo neceſſary, that he who doth not once in his Life go this Pilgrimage, ſhall be aſſuredly damn'd; whereas Paradiſe and Remiſſion of ſin is procured to them that go it. The Journey is tedious to them of *Greece*, being ſix months Journey, and dangerous, by reaſon of *Arabian* Thieves, Mountains of Sand, with which divers are overwhelmed, and want of Water in thoſe Deſarts. Their chief care is to be reconciled to each other before they go; for if they leave not behind them all animoſities, their Pilgrimage will do them no good. They begin their Journey from *Caire*, about three Weeks after their *Eaſter*, being guarded with 200 *Spahi* on Dromedaries, and 200 *Janizaries* on Camels, with 8 pieces of Ordnance, and rich Veſtures for the Prophet, and a green Velvet covering wrought with Gold to cover his Tomb, which the *Baſſa* delivers to the Captain of the Pilgrims. The Camels that carry theſe veſtures are covered with cloth of gold, and many ſmall Bells. The night before they go is kept with great feaſting and triumphs. No man may hinder his Wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the Box with the *Alcoran* is covered with cloth of gold and ſilk, the Box with ſilk only during the Journey, but with Gold and Jewels at their entring into *Mecca*. Muſicians alſo and Singers encompaſs the Camel, and much vain pomp is uſed. They uſe divers waſhings by the way, where they find water. When they come to *Mecca*, the houſe of *Abraham*, which they fable was miraculouſly built, receiveth a new covering, and a new Gate; the old veſtment is ſold to Pilgrims, which hath a vertue in it to pardon ſins. But that you may be the better acquainted with the *Moſquita* and Houſe of *Abraham*, you are to know, that in the midſt of the City is the great *Moſquita* built, they ſay, in the time when their Prophet lived. It is four ſquare, every ſquare half a mile, the whole circuit two miles, in manner of a Cloyſter; the Galleries round

about are in manner of four Streets, these Streets being separated from each other with Pillars, of Marble some, and some of Lime and Stone. In the midst of all, separate from the rest, is the House of *Abraham*. This *Mosquita* hath 99 Gates, and five Steeples, off which the *Talismans* call the People to their Devotion. And the Pilgrims which are not provided of Tents resort hither, Men and Women lying together; their House of Prayer becoming a Den of Thieves. *Barthema* saith, that this Temple is round, like the *Coliseo* at *Rome*; that at every Entrance is a descent of ten or twelve steps, on both sides whereof stand Jewellers, who sell Gems only; within it is vaulted, gilded, and odoriferous, beyond what can be spoken: for there are four or five hundred men which sell Powders to preserve dead Corpses and other sweets. It seemeth, that since his time the Temple and House of *Abraham* are altered. This House is four-square, made of speckled Stone, twenty Paces high, and forty in circuit, and upon one side of this House, within a Wall, there is a Stone of a Span long, and half a Span broad; which Stone, they say, fell down from Heaven, a voice from Heaven at the same fall being heard; That whersoever this Stone fell, there should be built the House of God, wherein he will hear the Prayers of Sinners. Then was the Stone as white as Snow; but now, through the kisses of Sinners, it is become so black as it is. The Entrance into this House is small and high: there are without this House 31 Pillars of Brass, upon square Stones, sustaining a thred of Copper reaching from one to another; on which are fastned many burning Lamps: The Founder of these was *Solyman*. Being entred into this House through that difficult Passage, there stand two Pillars of Marble at the entrance; in the midst are three of Aloes Wood, covered with Tyles of *India*, of a thousand Colours, which serve to underprop the *Terratza* or Roof. It is so dark, that they can hardly see within for want of Light; nor is it without an evil Smell. Without the Gate, five Paces, is the *Pond Zumzum*, that blessed Pond which the

Angel ſhewed to *Agar* for her Son *Iſhmael*. After many idle Ceremonies performed, they go round about *Abraham*'s Houſe ſeven times; then they waſh themſelves in the Pond *Zunzun*; of this alſo they drink, and pray for Pardon of their Sins. After five days abode at *Mecca*, they go to the Hill of Pardons, fifteen miles diſtant, and there they leave all their Sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their Return, they muſt not look back to the Hill, leſt their Sins follow them. From hence they repair to *Medina*, where *Mahomet*'s Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run that they may ſweat out all their Sins. Thence they come pure to the Seducers Tomb, which notwithſtanding they may not ſee, being hanged about with a Silk Curtain, which by the *Eunuchs*, being fifty in number, to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain preſenteth the new one; without, each man gives Handkerchiefs, or ſuch like, to touch the Tomb therewith; this they keep as a ſpecial Relique. When they return to *Egypt*, the Captain preſenteth the *Alcoran* to the *Baſſa* to kiſs, and then it is laid up again; the Captain is feaſted, and preſented with a Garment, of Cloth of Gold. They uſed to cut in pieces the Camel, with his Furniture, which carried the *Alcoran*, and reſerve theſe pieces for holy Relicks. The *Alcoran* alſo is elevated, that all might ſee and adore it; which done every one with Joy returns to his own home.

Now, as to the Ceremonies they uſe in their Circumciſion, they are circumciſed about eight years of Age; the Child is carried on Horſe-back, with a *Tullipant* on his Head, to the Temple, with a Torch before him on a ſpear deckt with Flowers, which is left with the Prieſt as his Fee who firſt nippeth the end of the Skin of the Child's yard with Pincers, to mortifie it, then with his Sciſſars he nimbly cuts it off; preſently a powder is laid to eaſe the Pain, and afterwards Salt. The Child's hands being looſed,

looketh,

looketh, as he is taught by the Prieſt towards Heaven, and lifting up the firſt Finger of his right hand, ſaith theſe Words; *God is one God, and* Mahomet *is his Prophet.* Then he is carried home in haſte, after ſome Prayers and Offerings of the Church, ſometimes the Child is circumciſed at home, and receiveth his name not then, but when he is born. They Feaſt then commonly three days, which ended, the Child is carried with Pomp to the Bath, and from thence home, where he is preſented with divers gifts from his Parents Friends. Women are not circumciſed, but are tyed to make the profeſſion of their Mahometan Faith.

They believe the forbidden Tree was Wheat, which had ſeven Ears, whereof *Adam* plucked one, wherein were five Grains, of which, two he eat, two he gave to *Eve*, and one he carried away. This Grain was bigger than any Egg, and being bruiſed, brought forth all kinds of Seed. They believe that *Adam* was received after the expulſion from Paradiſe into *India*, and *Eve* into *Nubia*; that *Adam* was covered with three Leaves of Paradiſe; *Eve*, with her Hair: they met together in *Araffe*. Further as concerning *Eve*, ſhe was made of a Rib of the left ſide, for otherwiſe ſhe had been as ſtrong as the Man. They believe the Devils firſt dwelt in the Earth, ſeven thouſands years; after them Angels: laſtly, *Adam*, a thouſand years after the Angels. They ſay the Ground of Paradiſe is of Gold, enammelled with Emeralds and Hyacinths, planted with every fruitful Tree, watered with ſtreams of Milk, and Hony, and wine: the Day is of a thouſand years Continuance. The People ſhall have whatſoever can be deſired; they ſhall be cloathed in all Colours except black, which is the proper Colour of *Mahomet*. They ſhall all be of the Stature of *Adam*, in Reſemblance like Chriſt, never encreaſing or diminiſhing. As ſoon as they are entred, ſhall be ſet before them the Liver of the Fiſh *Albehhut*, and whatſoever Dainties they can deſire; they ſhall not need going to Stool any more than the Child in the Womb, but they ſhall ſweat out all Super-

Superfluities, of Scent like Musk; they ſhall eat but for Delight, not for Hunger; unlawful Meats, as Swines Fleſh, they ſhall refrain. And if you liſt to know why this Beaſt is unclean, underſtand, That *Jeſus* on a time called forth *Japhet*, to tell his Diſciple the Hiſtory of the Ark; Who told them, That by the weight of the Ordure the Ark leaned on one ſide; whereupon, *Noe* conſulting with God, was bidden to bring in the Elephant thither, out of whoſe Dung, mixed with Mans, came forth a Hog, which rooted in that Mire with his Snout, and by the ſtink thereof was produced out of his Noſe a Mouſe, which gnawed the Bords of the Ark; *Noe* fearing this danger, was bidden to ſtrike the Lyon on the Fore-head; and by the Lyon's Breath was a Cat engendred, mortal Enemy to the Mouſe. But to return from this ſtinking Tale, to refreſh our ſelves with the like Sweets of this Paradiſe; They believe that there they have the Wives that here they had, and other Concubines, whom, how, when whereſoever they will. That Wine ſhall be lawful there, though here unlawful; the reaſon whereof *Mahomet* ſaid, was, That the Angels, *Arets* and *Merot*, were ſome time ſent to inſtruct and govern the World, forbidding Men Wine, Injuſtice, and Murder. But a Woman having whereof to accuſe her Husband, invited them to Dinner, and made them drunk. They, inflamed with a double heat of Wine and Luſt, could not obtain that their deſire of their fair Hoſteſs, except one would teach her the Word of aſcending to Heaven, and the other of deſcending. Thus ſhe mounted up to Heaven; and upon enquiry of the matter, ſhe was made the Morning Star, and they put to their choice, whether they would be puniſhed in this World or the World to come; they accepting their Puniſhment in this, are hanged by Chains, with their Head in a Pit of *Babel*, till the day of Judgment. Hell, ſaith *Mahomet*, hath a Floor of Brimſtone, ſmoaky, pitchy, with ſtinking Flames, with deep Pits of ſcalding Pitch, and ſulphurous Flames, wherein the damned are puniſhed daily; the Trees bear moſt loathſome Fruits, which they eat. The

The day of Judgment shall be in this sort. In that day God will command the Angel of Death to kill every Creature; which being done, he shall ask him if nothing be alive; *Adriel*, the Angel of Death shall answer, nothing but my self; then go thy ways betwixt Paradise and Hell, and last of all kill thy self. Thus he, folded in his Wings, prostrate on the Earth, shall strangle himself with such a bellowing noise, as would terrifie the very Angels if they were alive.

Thus the World shall be empty forty Years; Then shall God hold the Heaven and Earth in his Fist, and say *Where are now the mighty Men, the Kings and Princes of the World? Tell me, if you be true, whose is the Kingdom, and Empire, and Powers?* Repeating these Words three times, he shall raise up *Seraphiel*, and say, Take this Trumpet and go to *Jerusalem* and sound. This Trumpet is of five hundred years Journey. At that Sound all Souls shall come forth, and disperse themselves into their own Bodies, and their Bones shall be gathered together. Forty years after he shall sound again, and then the Bones shall resume Flesh and Sinews. After forty Years the third Sound shall warn the Souls to repossess their Bodies; and a Fire from the West shall drive every Creature into *Jerusalem*. When they have here swam forty Years in their own Sweat, they shall with much vexation, come to *Adam*, and say, Father *Adam*, Father *Adam*, Why hast thou begotten us to these Miseries and Torments? Why suffereſt thou us to hang between Hope and Fear? Pray to God, that he will finish his Determination of us, between Paradise and Hell. *Adam* shall excuse his unworthiness for his Disobedience, and send them to *Noe*; *Noe* will post them to *Abraham*; *Abraham* to *Moses*; he shall send them to *Jesus Christ*; to him they shall come, and say, The Spirit, Word, and Power of God, let thy Pity move thee to make Intercession for us. He shall answer them, That which you ask you have lost. I was indeed sent unto you in the Power of God, and Word of Truth, but ye have erred

red, and have made me God; more than I ever preached to you, and therefore have loſt my benefit; but go to the laſt of the Prophets, meaning *Mahomet* himſelf. Then ſhall they turn to him and ſay oft, Faithful Meſſenger and Friend of God, we have ſinned; hear us holy Prophet, our only hope, *&c.* Then ſhall *Gabriel* preſent himſelf to help his Friend, and they ſhall go to the Throne of God; and God ſhall ſay I know why you are come; far be it that I ſhould not hear the Prayer of my faithful one. Then ſhall a Bridge be made over Hell, and on the top of the Bridge ſhall be ſet a Ballance, wherein every man's Works ſhall be weighed, and thoſe which are ſaved ſhall paſs over the Bridge, the other ſhall fall into Hell; That there will be a hundred and twenty Bands of men that day; of which, three only ſhall be found faithful; and every Band or Trace of men ſhall be in length the Journey of a thouſand Years; in breadth five hundred; and then Death ſhall be transformed into a Ram, and they ſhall bring him between Paradiſe and Hell. Then ſhall ariſe much Diſſentions between theſe two People, through fear of the one, and hope of the other; but the People of Paradiſe ſhall prevail, and ſhall ſlay Death between Paradiſe and Hell. With theſe and a hundred ſuch wild and frantick Opinions and Tenents is their *Alcoran* ſtuffed; which we leave, to give ſome light touch on ſome Hereticks who have broach'd their impious Opinions in theſe late Centuries.

LVI. Amongſt whom, ſprung up *Thomas Muntzer*; who boaſted that he had had Communication with God. By his teaching and writing he did publickly affirm, That the Preachers of that time that contributed their Endeavours to the advancement of the Goſpel, were not ſent by God, but were mere Scribes, and impertinent Interpreters of the Scriptures; That the Scriptures and the written Word were not the pure Word of God, but only a bare Teſtimony of the true Word; That the true real Word was ſomething that

was

was intrinsecal and heavenly, and immediately proceeding out of the Mouth of God: And consequently, to be learned intrinsecally, and not out of Scriptures, or by any humane Suggestion; with several other such like Tenets, which won him several Sectaries; and stuffing his Sermons with most seditious and bitter Invectives against the Magistrate, and pretending to groan for the return of lost Liberty, and for the insufferable pressure of the people under Tyranny, a very great Concourse of the Dregs of the People repaired to him; insomuch, that they broke out into open Rebellion, forced away a great part of the Nobility, plundered Towns and Castles; to be short, made an absolute Devastation by Fire and Sword. Whereupon, the *Landgrave* of *Hess* fought the Countrey People with advantage, and prepared for a second Fight the next day; which *Muntzer* having intelligence of, said, by way of Animation to his Followers, What are those Cannon Bullets? I will receive them in my Gloves, and they shall not hurt me; whereby the Countrey People being incouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their Heads cut off; so that while they were ambitious of Liberty, they lost even the Liberty of Life it self. But *Muntzer* himself made his Escape; but though he sculk'd for some time, yet being at length taken, he continued obstinate, though the *Landgrave* convinced him by Scripture. But being condemned, and laid upon the Rack, while he cryed out aloud, and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what means thou hast seduced and brought so many to Destruction; whereat *Muntzer* broke out into a great Laughter, saying, This is the Judgment of the Countrey People. But when being brought to his Death, he was thrust into a close Prison, 'tis wonderful how faint-hearted he was, and stood extreamly troubled in mind, not being able to give

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any account of his Faith, but as the Duke of *Saxony* pronounced before him, and which he told him he was to make a Confeſſion of before God. Being ſurrounded with Souldiers, he openly acknowledged his Wickedneſs, and withal addreſſed theſe Words to the Princes that were preſent: Shew Mercy and Compaſſion, ye Princes, leſt hereafter you incur by my Example the Puniſhment I now ſuffer. Read, and attentively conſider the holy Books of the *Kings*. Having ſaid this, his Head was ſtruck off, and faſtned to a Stake for a Monument and Example to others.

LVII. In the Year of our Lord 1535, upon the Third of *February*, at *Amſterdam*, in a Street called *Salar* Street, at the Houſe of *John Sifrid* a Cloathworker, who at that time was gone into *Auſtria* about ſome buſineſs, there met ſeven Men Anabaptiſts, and five Women of the ſame Perſuaſion, of which Flock, the Bell-weather was *Theodore* the Batcher; who, rap't into a ſtrange Enthuſiaſm and Extacy, ſtretching himſelf upon the Ground, naked upon his Back, before his Brethren and Siſters, ſeemed to pray unto God with a certain religious Dread and Horror. Having ended his Prayers, he affirmed, That he had beheld God with his Eyes in the exceſſive and ineffable Riches of his Glory; and that he had had Communication with him both in Heaven and Hell; and that the day of his Judgment was at hand. After which, he ſaid to one of his Companions, Thou art decreed to eternal Damnation, and ſhalt be caſt into the bottomleſs Pit; at which, the other crying out, The Lord God of Mercy have Compaſſion of me; the Prophet ſaid to him, Be of good cheer, now art thou the Son of God, thy Sins are forgiven thee. Upon the eleventh day of *February*, the foreſaid Year, the Perſons fore-mentioned, unknown to their Husbands, repaired to the ſame place. This Prophet or Seer, having entertain'd them with a Sermon of three or four Hours long, caſts a Helmet, a Breaſt-plate, a Sword, and

other Arms, together with all his Cloaths, into the Fire. Being thus ſtark naked, and his Companions, who yet had their Cloaths, being uncovered, he peremptorily commanded them to do the like, as being ſuch as muſt be as ſafe as himſelf. He farther affirmed, that the Children of God ought to look upon all things of this World with Contempt and Indignation. And ſince Truth, which is moſt glorious in her Nakedneſs, will not admit the Deformity of any earthly Diſguiſe whatſoever, he affirmed, that they ought in all things to conform themſelves to that example of Truth and Juſtice. A great many hearing theſe things, having quite caſhier'd all ſhame, offered up their Shirts, Smocks, and Petticoats, and whatſoever ſavoured of Earth, as a Burnt-Offering unto God: The Miſtriſs of the Houſe being awakned by the ſtink which theſe Cloaths made in burning, and going up into the upper Chambers, ſhe finds this deplorable Repreſentation of Immodeſty and Impudence; but the Power and Influence of Prophetical Integrity brought the Woman to that paſs, that ſhe was drawn in to wallow in the ſame mire of Unſhamefacedneſs, whom therefore he adviſed to continue always a conſtant adherer to the unblameable Truth. Going out of the Houſe in this poſture, about three of the Clock, the other Men and Women marched barefoot after, crying out with a horrid Voice, *Woe, woe, woe, the heavy wrath of God, the heavy wrath of God*, &c. In this fanatick Errour did this Hypochondriack Rabble run about the Streets, making ſuch horrid noiſe, that all *Amſterdam* ſeem'd to ſhake and tremble at it, as if it had been aſſaulted by a publick Enemy. The Burghers not having the leaſt hint of ſuch a ſtrange and unlook'd for accident (for this furious Action happen'd in the dead of the night) took up Arms, and getting theſe People (loſt to all Shame and Modeſty) up to the Palace, clap'd them into Priſon. Being ſo diſpoſed of, they would own no thoughts of Shame or Chaſtity, but would juſtifie

their

their most white and naked truth. In the mean time, the Fire being smelt, they brake into the House where it was, and wondring at their casting of their Cloaths into the Fire, which had since reached the Bed, they made a shift to quench it. But the other distracted and mad People, such as deserved to be sent to their Kindred, the Savages and Heathens, inconvincibly persisted in their pestiferous Opinion, and so upon the fifth of *May* the same year, they expiated their wicked Impieties with their Death. Ones farewel Saying was, *Praise the Lord incessantly.* Anothers was, *O God, revenge thou our Sufferings!* Others crying out, *Woe, woe, shut thine Eyes.*

LVIII. The next we will bring upon the Stage, are *John Reeves* and *Lodwick Muggleton*, who would persuade us, that they are the two last Witnesses and Prophets of Christ, sent by his Spirit to seal the Foreheads of the Elect and Reprobate; that one *John Robins* is the last great *Antichrist*, and Son of Perdition, spoken of by the Apostle in the *Thessalonians*, because he sheweth lying Signs and Wonders, and assumes to himself the Titles of the only God, in that he calls himself *Adam* and *Melchisedeck*, and Father of *Jesus Christ*; in saying the three Persons in Trinity are *Adam*, that is Himself, *Abel*, that is, the Son *Jesus*, and *Cain*, that is, the Holy Ghost; many such Blasphemies they ascribe to him. They affirm also, that Christians using the Sword of Steel, are ignorant of *Jesus*, and Enemies to his Gospel; and they teach, that the two uncreated Substances of Earth and Water, were eternally resident in the Presence of God the Creator; that Death was from Eternity; that the Person of the reprobate Angel or Serpent, entred into the Womb of *Eve*, and there died, but quickned in her all manner of Uncleanness; that there is no Devil at all without the Body of Man or Woman, but what dwells within them, so that the Devil spoken of so often in the Scripture, is a Spirit of unclean Reason, and cursed Imagination;

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God the Father was a Spiritual Man from Eternity, and that in time his Spiritual Body brought a Natural Body; that if the very God-head had not died, that is, say they, the Soul of Christ, which is the Eternal Father, had not died, all Men had perished eternally; that *Moses* and *Eliah* are Angels, and did represent the Person of the Father in Heaven, as they did the Person of the Son on Earth; that *Eliah* was made Protector of God, when God became a Child; and that he filled the Lord *Jesus* with those great Revelations of his former Glory which he possessed in Heaven, when he was the immortal Father; and that it was *Eliah* who spake these words, *This is my beloved Son, in whom I am well pleased*: They say also, that all the Ministry in this World, whether Prophetical or Ministerial, with all the Worship taught by them, is a Lie, and Abomination to the Lord. Again, they declare, that whereas there are three Witnesses on Earth, *Water, Blood, and Spirit*; that by Water is meant the Commission given to *Moses*, and the Prophets under the Law; by *Blood*, the Commission given to the Apostles, and Ministers of the Gospel; and by the *Spirit*, is meant the Commission of the two Witnesses that were to come in this last Age, whose Ministry is Invisible and Spiritual, cutting off all formal worshiping of an invisible, spiritual, personal God; they say, there is hardly a Minister in the World that confesseth an invisible God, but they preach a God of three Persons, that is, a Monster instead of one true Personal God; they say, that the true God is a distinct Body or Person, as a Man is a distinct Body or Person: Again, they say that there is no Christian Magistrate in the World that hath any Authority from Christ to set up any invisible Form of Worship; and that the Spirits and Bodies of Men are both mortal, both begot together, and both of one nature; that the Spirit is nothing without the Body, and that it is the Spirit alone that walks and works, eats and drinks, and dyes; for the Spirit is a natural fire of Reason: They say also, that

the Bodies or Persons of holy Men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in Spirit and Body, as God is; and that Believers Spirits are of the very same Divine Nature of God. This is the Sum of their Divinity and Philosophy, as may be seen in their transcendent Spiritual Treatise, as they call it, which is full of transcendent Nonsense and Blasphemies; for here they lay the Axe to the very root of Christianity, in giving a new Father to our Saviour Jesus Christ, in calling the blessed Trinity a Monster, in denying the Creation, whilst they make Earth and Water eternal, in making Angels and Mens Souls mortal, in making weak Man Gods Protector, and Author of that divine Knowledge which was in Christ, in denying the Ministry of the Gospel, and the Power of the Magistrates, and the outward Worship of God, and making the Souls of Men corporeal, in denying also the Resurrection of the Flesh, and transforming Men into the Divine Nature.

LX. Now in the business of Alterations, and Altercations amongst them, about Questions and Practice of Religion. We are in the first place to observe their often Apostacies from the truth of the Law to the idolatrous Superstitions of the neighbouring Nations, as the Relicks of the *Ægyptian* Idolatry in the Golden Calf, *Exod.* 32. their often Murmurings in the Desert, the Presumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the Conspiracy of *Korah*, *Dathan*, and *Abiram*, *Balaams* stumbling Block, to couple them in Idolatrous Service to *Baal-peor*, the Idol of the *Moabites*; and after their possession of the Land, when *Joshua* and the Elders were dead, *they served the Gods of the People that were round about them*, as *Baal* and *Astaroth*. And although *Gideon* cut down the Grove, and destroyed the Altar of *Baal*, *yet he made an Ephod of the Ear-rings of the Prey, and put it in* Ophrah, *his City, and all* Israel *went a-whoring there after it; and after his*

his Death made Baal-berith *their God.* They ſerved alſo the Gods of *Aram*, *Zidon*, *Moab*, *Ammon*, and the *Philiſtins*. *Micah* an *Ephraimite* made an Houſe of Gods, and *Ephod*, and *Teraphim*, and conſecrated one of his Sons to be his Prieſt, and after ſet a Levite, *Jonathan*, in his room, the occaſion of Apoſtacy to a great part of the Tribe of *Dan*, all the while the Houſe of God was in *Shiloh*; beſides the Corruption of State and Religion by the *Benjamites*, and by *Hophni* and *Phineas* the Sons of *Eli*. *Elias Levita* deſcribeth the Form of ſacring or hallowing their *Teraphim*, in this ſort. They killed a Man which was a firſt-born, wreathing his Head from his Body, and embalming the ſame with Salt and Spices; and then wrote upon a plate of Gold the name of an unclean Spirit, and putting the ſame under the Head, ſet it upon a Wall, and burned before it, and worſhiped the ſame. *R. Abraham* ſaith, They were Images of Men made to receive Powers from above, as the Idolaters conceived of them. But after the Reformation of Religion by *Samuel*, *David*, and *Solomon*, (who yet became after an Idolater) befell their greateſt Apoſtacy; to wit, of the ten Tribes, from God, their King, and Religion, by the over-wiſe Policy of *Jeroboam*, which corrupted and ſubverted both it and himſelf. He (leſt thoſe revolted *Iſraelites* ſhould by frequenting Gods appointed Worſhip at *Jeruſalem*, re-acknowledge their former and truer Lord) conſecrated two *Ægyptian* Calves at *Bethel* and *Dan*, and made an Houſe of high places, and Prieſts of the loweſt of the People. *Judah* alſo made them in the ſame times high Places, Images and Groves on every high Hill, and under every green Tree; yet had the Kingdom of *Judah* their intercourſes of Corruption and Reformation, according as they had good or bad Kings; but in *Iſrael*, the Commonwealth and Church received by that ſin of *Jeroboam*, an uncurable Wound, and irrecoverable Loſs, until that in Gods juſt Puniſhment they were carried away by the *Aſſyrian* Kings into *Aſſyria*, and into *Hala*,

Habor, and the Cities of the *Medes*, as 2 *Kings* 17. appeareth, where is recorded a ſummary Collection of theſe and other their Idolatries. Of theſe exiled *Iſraelites* (if we believe the Reports and Conjectures of divers Authors) are deſcended thoſe *Tartarians*, which ſince over-ran with their Conqueſts a greater part of *Aſia* and *Europe*, than ever any other Nation before or ſince; of which their Original and Exploits, we ſhall in a fitter place further diſcourſe. But it is far more probable, that in and after the *Babyloniſh* Captivity, the *Iſraelites* adjoyned themſelves in Religion to the other *Jews*, at leaſt, the greateſt part of them; and though not many returned with *Ezra*, yet thoſe parts remained full of *Jews*, having their Univerſities and ſome kind of Government, till the *Saracenical* Deluge, and in ſome tolerable Condition after, as *Benjamin* relates, which continued till the time of the *Tartars*, which had they been of this Nation, they would have preferred them; whereas, ever ſince their times the Eſtate of the *Jews* hath been more contemptible than before. The other Kingdom of *Judah*, although it received ſometime Breathing and Refreſhing under her more vertuous and religious Kings; yet for the moſt part, groaning under Tyranny and Idolatry, was at laſt a Prey to the *Babylonians*; from which Servitude being freed by the *Perſian* Monarchs, under varieties of adverſe and proſperous Fortunes, it was afterwards rent and torn by the *Macedonians*, being made a common Stage for the Arms and Armies of the Succeſſors of *Ptolomy* in *Ægypt*, and *Seleucus* in *Aſia*, remaining ruin'd unto the Conquerour, and receiving no ſmall Impreſſions in Wounds as well as Body, in Religion as in Polity. But being afterwards delivered from the *Macedonian* Thraldom, by the Family of the *Maccabees*, the Government Eccleſiaſtical and Temporal became theirs; but, the Minds of this *Jewiſh* People were in thoſe times divided in diverſity of Sects and Opinions, of which the Evangelical and other Hiſtories make mention.

mention. Now in pursuit of this point, I shall begin with the Prophets; those not only going under that Name, to whom God revealed Himself and his Purposes in an extraordinary way, but those also that expounded the Scriptures; they were also called Fathers, Doctors of the Law, Disputers, Wise-men, and Rabbies, from their greatness in Knowledge; which Title, the Pharisees did appropriate to themselves: Their Schollars were called Children and Sons of the Prophets. The name of *Scribes* was given to Scriveners, and publick Notaries; these were called *Scribes* of the People, *Mat.* 2. 4. And likewise to those that did write and expound the Law; such a *Scribe* was *Esdras*, *Esd.* 7. 6. These were called Doctors of the Law; so that this was not so much a differing Sect, as an Office and a Ministry. The *Pharisees* were so called from Separation, and by the *Greeks* Separatists; for they separated themselves to a strict kind of Life and the Study of the Law, having no commerce with other People, nor communicating with them, in Diet, Apparel, nor Customs; They held a fatal Necessity with the *Stoicks*, and Transanimation with the *Pythagorians*. Hence they thought that either the Soul of *John Baptist*, or of *Elias*, or of *Jeremy*, had animated *Christs* Body. They preferred Traditions to the written Word, and placed most of their Holiness in washing, counting it a less sin to commit Fornication, than to eat with unwashed Hands; from their daily Washings they were named *Hemero-Baptists*; they always washed when they returned from the Market, thinking themselves polluted with the touch of other People. They are noted, *Mat.* 9. 11. for holding it unlawful to eat with Sinners; and *Mark* 7. 4. for their superstitious washing of Cups, Pots, brazen Vessels and Tables; and *Luke* 18. 12. for fasting twice in the Week; and *Math.* 23. 5. for their broad *Phylacteries*, which were Scrolls of Parchment, wherein the Law was written. They are noted also for their large Borders and Fringes, *Mark* 12. 5. They wore their

Phylacteries on their Fore-heads and left Arms; and *Hierom* obſerveth on *Matth.* 23. that they uſed ſharp Thorns in their Fringes; that by the pricking thereof they might be put in mind of the Commandments.

LXII. The *Nazarites* were Votaries, *Numb.* 6 ſo called from *Nazar*, to ſeparate; for, they ſeparated themſelves from Wine and ſtrong Drink, from coming near the Dead, and from the Razor. Some were *Nazarites* for their Life, as *Samſon*, *John Baptiſt*, &c. others only for a time; to wit, thirty days; as *Abſalom*, who cut his Hair the thirtieth day of his Vow. Such a *Nazarite* was *Paul*, *Act.* 21. 24. *Nazareth* was a Village in *Galilee*, where *Chriſt* was conceived and bred, and therefore was called a *Nazarite*, *Mat.* 2. 23. and his Diſciples *Nazarites*, *Act.* 24. 5. but indeed he was the only true *Nazarite*, becauſe he was pure, holy, and ſeparate from Sinners; but he was no legal *Nazarite*; for, he drunk Wine, and went near the Dead. Theſe Hereticks were alſo called *Nazarites*, who taught, That with the Goſpel ſhould be joyned the Law of *Moſes*, *Act.* 15. 2. Of the *Rechabites*, ſo called from *Rechab* their Father, we read *Jer.* 35. 2, 3, 4, *&c.* Theſe neither drunk Wine, nor ſowed Seed, nor built Houſes, nor planted Vine-yards, but like Strangers, lived all their days in Tents. The *Sampſorans* acknowledged one God, and worſhiped him, uſing certain Waſhings. Some of them abſtained from living Creatures, and would die for *Elxai* his Poſterity; which they had in ſuch Honour, that if they went abroad, the People would gather up the duſt of their Feet for Cures, and their Spittle, and uſed them for Amulets and Preſervatives. They admit neither the Apoſtles nor Prophets; they worſhip Water, eſteeming it as a God, believing that Life is from thence. The *Eſſenes*, ſo called from their skill in curing Diſeaſes (for they were much given to the Study of Phyſick) in their Opinions were *Pythagoreans*, aſcribing all things to Fate, offering no Sacrifices but of inanimate things, ſhunning

shunning Oaths, Pleasures and Wine, contenting themselves with Water only, and mean Apparel; their Garments were white, and they had all things in common amongst them. They worshiped towards the *East*, observed the Sabbath more strictly than others; kept seven Pentecosts every Year, to wit, every seventh Week one; and generally they abstained from Marriage; yet some did marry for Procreation. They were superstitious in preserving the Names of Angels; they were much given to Silence, with the *Pythagoreans*, chiefly at Table; none were admitted into their Society without four Years Probation. There were some of these *Essenes* contemplative only, and lived in Gardens or remote Villages, who contented themselves with Bread and Salt; others were active, and gave themselves to manual Labours; these lived in Cities, and fared better, and eat twice a day.

LXIII. The *Sadduces* were so called, either from *Tzedek* Justice, because they would be accounted the only just Men in the World; or from *Sadok*, the Author of their Sect, who was the Scholar of *Antigonus Socheus*. These rejected all Traditions and Scriptures, except the five Books of *Moses*; denyed the Resurrection, Pains or Rewards after this Life, Angels and Spirits, Fate likewise or Destiny, ascribing all to Mans free will; they held also, That the Soul dyed, and perished with the Body. The *Samaritans* held with the *Sadduces*, that there was no Scripture but the Pentateuch; that there was no Resurrection, nor Life eternal, nor any Traditions to be admitted; yet they dissented from the *Sadduces* in acknowledging Angels, in worshiping only upon Mount *Gerizim*, whereas the *Sadduces* worshiped also in *Jerusalem*, and kept fair Correspondence with the other *Jews*; whereas the *Samaritans* and *Jews* did so hate one another, that there was no Commerce between them, but did curse and excommunicate each other. But since they are in this ill humour, I think it will be convenient to

leave them, and proceed to the giving an account of the different Ceremonies used in Marriage by several Nations in the Universe.

Of Marriage Ceremonies.

IN the *Roman* Marriages, which commenced with Contracts, mutually sealed and signed with the Signets of divers Witnesses there present, there were sundry Customs observed by them. The Man, in token of good Will, gave to the Woman a Ring, which she was to wear upon the next Finger to the little one of the Left-hand, because unto that Finger alone, a certain Artery proceedeth from the Heart. The word *Naptiæ* which signifieth Marriage, had its derivation *à nubo*, which in old time signified to cover; the Custom being, that the Woman should be brought to her Husband with a Covering or Veil cast over her Face. Also because of the good Success that *Romulus* and his Followers had in the violent taking away of the *Sabine* Women, they continued a Custom, that the Man should come and take away his Wife by a seeming violence from the Lap or Bosom of her Mother, or her next Kin. She being thus taken away, her Husband did dissever and divide the Hair of her Head with the top of a Spear, wherewith some Fencer had been formerly killed; which Ceremony did betoken, that nothing should disjoyn them but such a Spear and such like Violence. Towards night the Woman was brought home to her Husbands House with five Torches, signifying thereby the need which married Persons have of five Goddesses and Gods, *Jupiter*, *Juno*, *Venus*, *Suadela*, and *Diana*, who is called *Lucina*. When the Woman was thus brought to the door, then did she anoint the Posts of the Door with Oyl; from which Ceremony the Wife was called *Uxor*, *quasi Unxor*. This ended, the Bride-men did lift her over the Threshold, and so carried her in by a seeming violence, because

because in modesty she would not seem to go without force into that place where she must cease to be a Maid. At her carrying in, all the company did cry out with a loud Voice, *Talassio, Talassio*; for which Custom *Plutarch* alledges this Reason for one; At the Rapture of the *Sabine* Virgins, there were some of the poorer sort spyed carrying away one of the fairest Women; some of the chief Citizens would have taken her from them, but they began to cry out, That they carried her to *Talassius*, a great Man, and well-beloved among the *Romans*; at the naming of *Talassius*, they suffered her to be carried away, themselves accompanying her, and often crying, *Talassio, Talassio*, from whence it hath been continued as a Custom among the *Romans* ever after at their Marriages, to sing, *Talassio, Talassio*.

LXV. Now as to the *Jewish* Virgins and Espousals, these were made, saith *Moses de Kotsi*, either with Money, or with an Instrument, or with Copulation; it seemeth, that this last is understood of such as had lain with a Maid, and therefore must by the Law marry her, (if the Father denied him not their Daughter,) whereas otherwise they might not have carnal Company before the Marriage was solemnized, this being forbidden no less than to lye with a Woman in her disease. Their Prayer-Book saith thus, He who shall espouse a Woman bringeth Witnesses, and before them doth betroth her with Money, or somewhat Money-worth, which he giveth her, saying, Be thou espoused to me according to the Law of *Moses* and *Israel*. If there be not Witnesses it is nothing, notwithstanding they both confess it. If one shall affiance a Woman to another, he saith, Be thou espoused to *N.* with this Ring, according to the Law of *Moses* and *Israel*. *Buxtorfius* writeth, That when Promise hath passed between two, many *Jews* are called together into a great Chamber, where every of the Youths holdeth a Post in his Hand; then comes one and reads the Letters of Contract, that *N.* Son of *N.* and *N.* Daughter of *N.* have

promiſed Marriage to each other, each giving ſo much in Dowry, which Marriage is to be ſolemnized on ſuch a day, and the Party which faileth in the Promiſes ſhall give fifty *Florens*. This done, they wiſh Joy to each other; and the Jewlings preſently break their earthen Pots, whereby they ſignifie to the Parties Proſperity and Abundance. At parting, every one hath a Cup of Wine given them; eight days after neither Party goeth out of the Houſe, and many Youths come and make merry with the Bridegroom, imitating, they think, *Samſon*; herein ſome ſay, that the Man taketh the eſpouſed Bride home to his Houſe, to be Witneſs and Keeper of her Virginity, till the Marriage Solemnity. The day before the Marriage, the Bride muſt waſh and purifie her ſelf in cold Water, and put on white and clean Garments. Their waſhing is performed with great Scrupuloſity, in a common Watering, or in private Ciſterns or Fountains, which muſt be ſo deep that they muſt ſtand up to the Neck in Water; and if it be muddy in the bottom, they muſt have a ſquare Stone to ſtand on, that their whole Feet may ſtand in clear Water, and that the Water may paſs betwixt their Toes; for the leaſt part not covered with Water, would fruſtrate the whole Action; and for this cauſe they lay aſide all their Hair-laces, Neck-laces and Rings; they dive under the Water, ſo that no part may be free from the ſame: Some Jeweſs muſt ſtand by for witneſs hereof, which is twelve years old and a day at leaſt; and there muſt be certain Women ringing with ſomewhat when ſhe goeth in or cometh out of the Water, ſome of them alſo leaping and Dancing. The Bridegroom ſends the Bride a wedding Girdle emboſſed with Gold, and ſhe him another with Silver Studs. On the Wedding-day the Bride adorns her ſelf in the beſt *Jewiſh* Dreſs, with her Marriage Attire, and by Women, ſinging their ſweeteſt *Epithalamia*, is conveyed into a Chamber; and there placing her on a fair Seat, braid her Hair into goodly Curles, and put a Veil over her Eyes,

Eyes (in imitation of *Rebekca*'s Modesty) singing mean while, dancing, and expressing the greatest signs of Joy, thinking they therein please God, as being taught by their Rabbies, that God used the like curling, singing and dancing, when he presented *Eve* to *Adam*; yea, refused not to serve that new Couple, and with his own hands made the Canopy, under which they were to receive their Marriage Blessing, the Angels with Pipes and Trumpets making Musick to lead the Dance. That which *Moses* saith, *God built a Woman*, the *Talmud* interpreteth, *He made Curles, and he brought her to* Adam, to wit, with leaping and dancing. When the Marriage Benediction is to be solemnized, four Boys bear a Canopy on four Poles into the place appointed, which is some Street or Garden abroad in the open Air, the People sounding their Acclamations, *Blessed be he which cometh.* The Bride (being led by others) goeth three times about the Bridegroom, as a Cock goeth about a Hen, and that forsooth to fulfill that Prophecy, *A Woman shall compass a Man*; he also must fetch one Compass about her: the People also besprinkle the Bride with Wheat, crying out, Encrease and multiply; according to that of the *Psalmist*, *He filleth thee with the Fat of Wheat.* In some places they mingle Money with the Wheat, which the poor *Jews* gather up. The Bride stands on the right hand; *for it is written, Thy Wife standeth on thy right hand*; with her Face also to the South, for then she shall be fruitful. The *Rabbi* who marrieth them, taketh the end of the Vestment about the Bride-grooms Neck (they call it *Talles*) and puts it on the Brides Head, after the example of *Boaz* and *Ruth*, and then takes a Glass filled with Wine, over which he uttereth the Marriage Blessing, praising God, by whose instinct these Persons were espoused, and so reacheth the Glass to them, and bids them drink. This Glass, if she be a Virgin, hath but a narrow Mouth; at *Wormes* they use an earthen Pot. Now the *Rabbi* receiving a Ring of pure Gold, with-

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out any Jewel in it, sheweth it to some Witnesses, asking them if it be good, and worth the Money it cost, and then puts it on the Brides Finger, and with a loud Voice pronounceth the Spousal Letters. After this he takes another Glass of Wine, and blesseth God, that the Bridegroom and Bride have accepted of each other, and gives it them to taste. This done, the Bridegroom breaketh the former Glass against the Wall or Ground, in remembrance of the Destruction of *Jerusalem*; in which respect, in some places they put Ashes on the Bridegrooms Head; he weareth for this cause a black Hood on his Head, like a Mourner, and the Bride likewise weareth a black Cloath, fit to terrifie Children with the Deformity. Thus do they mix Mirth and Mourning, as *David* warneth, *Rejoyce unto him in trembling*. This ended, they sit down at Table, and then must the Bridegroom make Tryal of his Breast in singing a long Prayer; others in the mean time call to make ready the Hen. Then is there an Hen and an Egg set before the Bride; of that the Bridegroom carveth her a piece, and then presently all the Company, Men and Women, tear the Hen amongst them like hungry Hounds, snatching out of each others Hands and Mouths, all to glad the new married Couple. The Egg is not sod, but in another Scene of Mirth one casteth it in the face of another, of some *Christian* especially, if any be present at the Nuptials; in the same is a Mystery included for the Bride, that she shall have as easie Travel in Child-birth as the Hen layeth her Eggs. After this they fall to their Cheer and Dances; one they call the *Mitzvah*, or Commandment-dance, as if God had enjoyned it. The chief Guest takes the Bridegroom by the hand, another him, and so on through the Company; likewise the chief Woman takes the Bride, another her, and so one another; then do they dance in a long row with a tumultuous Noise, and so end the Nuptial Sports. Amongst all their other Blessings, the Bridegroom is to say one, *Ubi perspexerit sanguinem*

ſanguinem Virginum, to uſe the words of *Genebrard*, who expreſſeth it, being borrowed from ſome Words of the *Canticles*, fondly abuſed by ſuch Application. The Marriage commonly laſteth eight days, and on the Sabbath they dance the luſtieſt of all, doing the Sabbath herein a ſingular Honour, becauſe that alſo is called a Bride. It is prohibited to bid any uncircumciſed Gueſt to this Banquet; for *Solomon* ſaith, The Stranger doth not intermeddle with his Joy; yea, the good Angels ſeeing ſuch there, will depart; and the evil will come and raiſe ſtrifes and Contentions: for they think no place empty from the Earth to the Sky, but all full of good or bad Angels, flying or ſtanding in the ſame. The Marriage is in publick, leſt Whoredom ſhould be covered under that Pretext, pretending themſelves married when they were not.

LXVI. Let it not grieve the Reader to hear ſomething of the Duties betwixt Man and Wife. The Huſband oweth ten things to the Wife; three according to the Law, her Nouriſhment, her Cloathing, and her Time, namely, of due Benevolence to be performed; and ſeven things according to the Words of the *Scribes*; the firſt whereof is the Foundation of Dowry, *viz.* two hundred *Denarii*, if ſhe be a Virgin, otherwiſe a hundred. The other concern the Condition of the Dowry; the Woman which rendreth not her Husband his due, is rebellious and refractory; and he is bidden to expell her without a Dowry. The Conditions of the Dowry were, firſt, to cure her in Sickneſs, ſecondly, to redeem her, being captive; thirdly, to bury her, being dead; fourthly, to nouriſh her out of his own Goods, and that ſhe dwell in his Houſe in her Widdow-hood; fifthly, to keep her Daughters till Marriage; ſixthly, that her Sons inherit. They appoint not only Love but Honour to the Wife (as *Peter* alſo enjoyneth to this weaker Veſſel) which Honour they ſay is Meat and Drink, and goodly Garments; for which he ſhall (this was a Womans Friend) have fa-

your with God. The Author of *Arbaa Turim* addeth That a Man ſhould love his Wife as his own Body, and honour her above his Body, and keep her as one of his Members; for the Wife is the other half of Man, and a Wife without a Man is but half a Man. And let him take heed of ſtriking his Wife, ſaid another, or to be virulent in terms againſt her: for, for her Tears (how pitifully eaſie are they to ſome) his Puniſhment is near. And howſoever, ſince the Deſtruction of the Temple, *the door of Prayers hath been ſhut*, yet the door of Tears hath not been ſhut, as ſaith *David*, *Be not thou ſilent at my Tears.* And ſhould not a Man honour his Wife? Yes, ſaith *R. Hanina*, for a Man hath no Bleſſing but for his Wife, as it is written, *He bleſſed* Abraham *for her.* Let a Man cloath himſelf (I would not have Women hear it) beneath his Ability, his Children according to his Ability, and his Wife above his Ability. Let the Wife honour her Husband as her Father, and fear to diſpleaſe him, and let him ſpare her in his Anger, remembring that ſhe was taken out of his Ribs: But for the Wives choice, a Man ought, ſaith one, to ſell all that he hath and buy a Wife the Daughter of a wiſe Diſciple; if he find not ſuch a one, let him take a Daughter of the Great Men of his time; if not ſuch, the Daughter of a Synagogue Ruler, in that defect let him take the Daughter of one which gathereth Alms; if not, then of a School-Maſter, and not the Daughter of the People of the Land, of whom the Scripture ſaith, *Curſed be he that lieth with a Beaſt.* They ſay that a Man ought not to lodge in the ſame Chamber, no not with his Siſter, Daughter, or Daughter-in-law; yea, their wiſe Men forbid Converſe with a Woman altogether.

LXVII. But now it will be convenient to proceed to their way of Divorce and other Marriage-Ceremonies. The Bill of Divorce is ſtill practiſed among the *Jews*; it muſt be written in twelve Lines, (it is therefore called *Get*) neither more nor leſs, and delivered to the Woman

Woman before three credible Witnesses, under their Hands and Seals. Then doth the Husband deliver it to her, saying, *Lo Woman, the Bill of this Divorce, take it of me, by it being divorced from me, be thou free to another Husband.* The Tenor of this Bill is this; The second day of the Week, the eight and twentieth of the Month, in the Year of the World, 5363. as we here at *Mentz* upon *Rhine* used to reckon; I *Isaac*, sirnamed *Eckenderf*, Son of *R. Abr.* now dwelling at *Mentz*, of my free Will, without Constraint, thee *Sarah*, sirnamed *Trummerle*, Daughter of *R. Levi*, which hitherto hath been my Wife, have determined to free, forsake, and divorce, and now do forsake, free, and put thee from me, that thou mayst be thine own, and at thine own free Will and Pleasure mayst depart whither thou wilt, and none from henceforth for ever shall prohibit thee; and thou art so freed, that thou may'st marry to any other Man. This Divorce may not be done in every place, but they have some special place appointed, noted and known, scituate on some known River, whereto certain chief *Rabbies* are called by writing, if there be none there dwelling, which consummate the business. By the old Law a Woman might be reconciled to her Husband before the Bill of Divorce given, or after.

The Observation of the Brother to marry the Wife of the Brother deceased without Issue, or else to lose the Inheritance, which was testified by pulling off his Shooe, and spitting in his Face, is now thus ruled by the *Rabbies*, That none shall marry such a Widdow, but rather suffer the premised Ignominy; which is performed in this sort; She comes before the chief *Rabbi* with five Witnesses, where the *Rabbi* demands if she have been three Months a Widdow, if her Husband had a Brother unmarried, if the Party convented be he, *&c.* and lastly, if she be fasting; (for otherwise she might not spit in her Brothers Face) of him also the *Rabbi* likewise asketh like Questions; and receiving a denial of Marriage, there is brought a Shoo of singular

Fashion

Fashion for that purpose, which he putteth on his right foot, bare, and then setteth himself against a Wall. The Woman comes, and disclaiming his Affinity, stoopeth, and with her right hand (for if she want a right hand it putteth the *Rabbies* out of their Wits to scan whether with her Teeth or how else it may be done) unlooseth the Shoo, and taking it off, spits in his face; so that the five Witnesses may see it, saying, Thus shall it be done with him which will not build the House of his Brother. In the time of her Uncleanness, a Woman may not enter into the Synagogue, nor pray, nor name the Name of God, nor handle any holy Book, which if they observe, the *Rabbies* promise them longer Life. As soon as she knoweth of her Uncleanness, she presently separateth her self from her Husband the space of seven days, not touching him, nor sitting on the same Seat, nor eating in the same Dish, or on the same Cloath, nor may drink out of the same Cup, nor stand against him, nor speak in his Face: if one will give any thing to the other, one layeth it on a Bench or Table, and goeth away, and the other cometh and taketh it: they say it procureth the Leprosie in the Children which are then gotten, which they object to *Christians*. When she hath numbred seven days of her Uncleanness, she proceedeth, to number as many of her Purification; after which time, finding her self pure, she cloatheth her self in white, and taking a Woman with her, washeth her self in cold Water, (some in Winter put in warm Water to it, which others in the coldest Season refuse) and leaves not a hair of her Head unwashed, as before is described. Some fast till they have done it, lest the flesh in the Teeth should hinder the Water from coming to them; for Mouth and Eyes must be open, and they must stoop that the Pap keep not the Water from the Breast; and if they have a Plaister on a sore it must off, and their Nails must be pared. They write, That if any shall exceed twenty years, and not marry, or if he shall marry a Wife

which

which is barren, he sinneth as much as if he had slain a Man, and deserveth the Punishment of *Onan*, whom God slew, provided, if he addict himself to the Study of the Law, and findeth no need of a Wife; but if he find Concupiscence prevail, he ought to marry notwithstanding. And this necessity remaineth until he hath begotten a Son and a Daughter. But having forgotten to speak of Circumcision under the Head of Religion, it will not be improper to touch something upon that Point in this place. The Child is first washed and laid in clean Linnen; for if he be foul, or defile himself while he is circumcised, the *Mohel* or Circumciser is to suspend or interrupt his Prayer till he be washed again. In the Morning of the eighth day, the God-father seateth himself down in a Seat placed near the Ark, and the *Mohel* near him: twelve wax-candles are brought in, to represent the twelve Tribes; then two Cups of red Wine, the circumcising Knife, with two Dishes, the one of Oyl, the other of Sand. When the Child is brought to the door by the Woman, the Congregation riseth up; the God-father takes the Child and sits down in his Seat. There is also a Seat prepared for *Eliah*, whose coming they expect at the Circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luke* 1. 61. it was wondred at that *Zachary* should name his Son, *John*, seeing none of his Kindred was named with this Name. The eighth day was so strictly observed, that if it fell on the Sabbath the Child was then circumcised, not sooner, lest God should be thought to be tied to the Sacrament; and because the Child the first seven days after the Birth was held legally unclean, and yet remaining in his Blood, *Levit.* 12. 2, 3. and 22. 27. nor later, lest the Parents should be longer with-held from the comforts of the Sacrament. The penalty of Contempt or neglect of Circumcision, was a *cutting off from the People*, *Gen.* 17. 14. that is, by Excommunication, or bodily death of the Parents. Therefore God would

have

have killed *Moſes* for not circumciſing his Son: or elſe by the death of the Son himſelf, when he comes to years of diſcretion, if he be not circumciſed, either by himſelf, or by his Parents, or by the Judges.

Now the manner of the *Mohel's* cutting off the fore-skin, is, that he firſt rubs it, that it may be the leſs ſenſible, then bleſſeth God for the Covenant of Circumciſion, and withall cuts off the fore-part of the skin, and flings it into the Sand, in memory of that promiſe, *Gen.* 32. 12. *I will make thee as the ſand of the Sea*: then he ſpits ſome red Wine on the Wound, and waſheth it and ſome alſo on the Child's face, if he faint; and taketh the bleeding Member in his Mouth, and ſucks the blood from it, which he ſpits into the other cup of Wine, then he tears off the remaining skin with his ſharp pointed Nails, and layeth Clouts dip'd in Oyl in the Wound, and bindeth them. Then he bleſſeth God again, and the God-father takes the other Cup of Wine and prayeth for the Child. And the *Mohel* Moiſtneth the Childs Lips with Wine and his own blood, and prayeth again. If the Child be ſick on the eighth day, his Circumciſion is deferred till he recover. If he dye before the eighth day, he is circumciſed at the Grave, but without Prayers.

They redeem their Firſt-born. When the Child is one and thirty days old, he is ſet upon a Table by the Father, before the Prieſt, with as much money as two Dollars and an half. After ſome queſtions propounded by the Prieſt to the Father and Mother; amongſt others, Whether he eſteems more of his Money or of his Child? He anſwers, of his Child. Then the Prieſt takes the Money, and layeth it on the Childs head, and pronounceth, that he being the firſt-born, and preſented before the Lord, is now redeemed. If before this time the Father dyes, then the Mother ſignifieth by a Scroll about the Childs neck, that he is the firſt-born, and not redeemed; who, when he comes of age, is bound to redeem himſelf. He is held to be of juſt age to redeem himſelf,

himself, when he is thirteen years old, for then the Parents stand no more charged with his Sin, but he must himself bear his own burthen.

LXVIII. The ancient *Persians* used to celebrate their Marriages in the Spring, and on their Marriage day the Husband eats nothing but an Apple, or the Marrow of a Camel. As for the Marriages in *New-Spain*; The Bridegroom and the Bride stood together before the Priest, who took them by the hands, asking them if they would marry? Understanding their Will, he took a corner of the Veil wherewith the Woman had her head covered, and a corner of the mans Gown, which he tied together on a knot, and so led them thus tied to the Bridegroom's house, where there was a Hearth kindled. Then he caused the Wife to go seven times about the Hearth, and so the Married couple sat down together, and so was the Marriage contracted. In other places of that Countrey, an *Amantesa*, or Broker, carried the Bride on her back at the beginning of the night, four Women attending with Torches of Pine-tree rosined. At the Bridegroom's house his Parents receive her, and carry her to him in a Hall, where they are both caused to sit on a Mat near the Fire, and tied together with a corner of their Apparel, and a Perfume of Copale-wood is made to their Gods. Two old men and as many old women were present. The married couple eat, and then these old folks, which after this separate them asunder, and give them good instructions for Oeconomical Duties.

LXIX. In other parts of *New-Spain*, they used other Marriage Rites; at *Thaxcalla* the Bridegroom and Bride polled their Heads, to signifie, that from thenceforth all childish courses should be laid aside. At *Micuachan* the Bride must look directly upon the Bridegroom, or else the Marriage was not perfect. In *Mixteopan*, they used to carry the Bridegroom upon their backs, as if he were forced; and then they both joyn hands, and knit their Mantles together with a great knot. The

Macate-

Mexicans did not come together in twenty days after Marriage, but abode in fasting and praying all that while, scarrifying their Bodies, and anointing the Mouths of their Idols with their blood. In *Panuco*, the Husbands buy the Wives for a Bow, two Arrows, and a Net; and afterwards the Father-in-law speaketh not one word to the Son-in-law for the space of a year. When he hath a Child, he lieth not with his Wife in two years after, lest she should be with Child again before the other be out of danger. Some suck twelve years, and for this cause they have many Wives. No woman while she hath her Disease, may touch or dress any thing.

LXX. Adultery in *Mexico* was death. Common Women were permitted, but no ordinary Stews. The Devil did many times talk with their Priests, and some other Rulers and particular Persons. Great gifts were offered to the man to whom the Devil had vouchsafed this Conference. He appeared unto them in many shapes, and was often familiar with them. He to whom he appeared, carried about him, painted, the likeness wherein he shewed himself the first time; and they painted his Image on their Doors, Benches, and every corner of the House; and likewise according to his *Protean* and diversified Apparitions, they painted him in many shapes.

The *Dutch men*, who are well acquainted with *Guinny*, tell us, that at the Marriages of their Daughters, in those Parts, they give half an Ounce of Gold to buy Wine for the Bridal; the King himself giveth no other Portion. The Bride, in the presence of her Friends, sweareth to be true to her Husband, which the man doth not. For Adultery he may divorce her, and the Adulterer payeth to the King four and twenty *Pesos* of Gold, and the Husband may also drive him out of Town: but the *Dutch-men* paid no Fine, therefore the Women were only blamed, and paid four *Pesos*. If the Husband suspects his Wife, he makes tryal of her honesty,

honesty, by causing her to eat Salt, with divers of their Paganish Ceremonies, the fear whereof makes her confess. They have many Wives, if they can buy and keep them; each dwelleth in a House by her self, tho there be ten of them; they eat and lodge asunder; sometimes they will bring their Cheer together. The Husband closely takes which he will have lye with him to his Room, where their Bed is a Mat. The Women after Travel wash themselves, and do not accompany with their Husbands for three Months after, the Child new born hath a clean Cloth wrapped about the middle, and is laid down on a Mat. The Mothers use to bear their Children at their backs, and so travel with them, none proving lame, notwithstanding that shaking of their Bodies; they give them the Breast over their shoulders. When it is a Month old, they hang a Net about the Body, like a shirt, made of the Bark of a tree, hanged full of *Petiffo's*, or their Idols, to secure it from the Devil, who otherwise would, they think, carry it away. They hang the hair full of shells, and Corals about the Neck, Arms, and Legs, applying divers *Petiffo's* or wreats, with superstitious fancy, that one is good for vomiting, a second for falling, a third for bleeding, a fourth to make it sleep, a fifth against wild Beasts, and so in the rest, giving to each *Petiffo* a several name. They quickly learn them to eat, and then leave them about the House, like Dogs. They soon learn to go, to speak, to swim: when they are first born, they are not black, but reddish, as the *Brasilians*: Each Woman brings up her own: they teach them no Civility, and beat them sometimes cruelly with staves: when they are eight, or ten, or twelve years old, they learn them to spin Bark-thread, and make Nets. After that, they go with their Fathers to fish: at eighteen Years old they begin to set up for themselves, two or three of them together hiring a House and *Canoe*: and then they cover their Privities, grow amorous, and their Fathers look out Wives for them. They have

little

little Hair on their face at thirty; they wear Nails as long as the Joynt of a Man's Finger, as a token of Gentility, which is also observed by Merchants; they keep them very clean, and as white as Ivory; they are great in Flesh, beyond Men of these Parts; at threescore and ten, or fourscore, their blackness decays, and they grow yellow; they have small Bellies, long Legs, broad Feet, long Toes, sharp Sight, quick Wit, Estridge maws; are spiteful, curiously neat, Drunkards, Thieves, leacherous, and subject to the Pox, whereof they are not ashamed, as neither of shewing their Nakedness.

LXXI. If a Man amongst the *Turks* liketh a young Woman, he buyeth her of her Father, and then enrolleth her in the *Cadies* Book, the Marriage following with all *Bacchanal* Solemnities. Many Women are invited by the Brides Mother the Night before, when after the feasting they bathe her, and the next Morning trick her in her richest Ornaments, tying on her silken Buskins, with Knots not easily unknit; (which the Bridegroom must untye, though with his Teeth) after that, with much solemnity, his Companions on horseback, riding two in a Rank, and conducted by the *Sacdish*, who is nearest of his Kindred, have fetched her home, the Bride being delivered with her Face close covered, set astride on Horse back, with a Canopy over her head, and received of him at his door; thence led, if she be of Quality, by an Eunuch, to the Bride-Chamber. The Guests honour him with Presents, yet go not in: The Father also giveth only some pieces of Houshold stuff, carried openly by Particulars through the Streets. Now he is to entertain the Wives with an equal Respect. Alike is their Diet, Apparel, yea, and benevolence (unless they consent to change, and give turns) or else they may complain to the *Cady* and procure a Divorce; but the Husband may put away his Wives at pleasure, who may marry unto another within five Months after, except she prove with Child, and then she must stay so long after her delivery: but

if

if he will have her again he must buy her; and if after the third Divorce, another is first to lye with her as a Punishment of his Levity. They will sell some of them, or give them to their Slaves; the Wives give him the reverence of a Master. They are at no time to deny him their Embracements; whom he toucheth not again, until he hath been at the Bath. They hold their Chastisement which they receive from him, as an Argument of Affection. They intermeddle not with Houshold Affairs, only it is required of them to content their Husbands to nurse their own Children, and to live peaceably together, which also they do without Jealousie or Envy. They are exceeding beautiful, for the most part ruddy, clear and smooth as the polished Ivory, tender and soft, as frequenting the Baths daily, and never open to the Weather, but wither quickly. Great and black Eyes are the greatest Beauty to the Eyes of a *Turk*. They sit not at Table with their Husband, but wait and serve them; and then they Dine by themselves, admitting no Mankind with them above twelve Years old; and they never go abroad without leave, except to the Bath, and on *Thursday*, to weep at the Graves of the dead; they rise to their Husbands, and stand while they are in Presence, and besides them, come in no Company of Men, nor do they speak with a Man, or in any other part of their Body are seen of any Man, because they think sight, especially where Beauty and Comliness is, cannot be without sin; only the Brother may be permitted to see the Sister, but not the Husbands Brother; yea, their Sons, when they come to growth are separated from them. For this cause, that Sex is not suffered to buy and sell, but is closely mewed, save that their Law alloweth them to frequent the publick Baths. The Wife and Concubine differ in the right to a Dowry, which the latter wanteth; but the Wife must cause the other to be her Husbands Bedfellow when he commandeth, without gain-saying, except on their Sab-

bath

bath or Friday nights, which is the Wives peculiar. Yet are the *Turks* given in both Sexes to unnatural Lusts, even the Women in publick Baths, sometimes are so inflamed in that Filthiness as is intolerable. *Busbequius* tells of one Woman, who falling in love with a young Maid, and no way else prevailing, cloathed her self in Mans Apparel, and hiring a House near, procured the Fathers good Will to have that his Daughter in Marriage; which being solemnized between them, and the truth discovered (which black Mantle of Night could not cover them from *Hymens* Torch) Complaint was made, and the Governour quenched the hot Flames of this new Bridegroom, causing her to be drowned for that offence. If the Man abuse the Wife to unnatural Lust, she may have her Remedy by Divorce, if she accuse her Husband; which Modesty forbiddeth to be done in Words, and therefore she puts off her Shoe, and by inverting the same, accuseth her Husbands Perverseness. There are some *Turks* who keep Boys gallantly arrayed, to serve for the worse than beastly Lust of such as will hire them. They have this loathsome Punishment for that loathsome Sin of Whoredom; to take the Paunch of a Beast new killed, and cutting a hole through, to thrust the Adulterers Head in this Dung-Wallet, and so carry him in Pomp through the Streets. It is Death either to the Body by Judicial Sentence, or the Soul, by turning *Turk*, for a *Christian* to have carnal Dealing with any of their Women. A *Jew* who had dealing with a *Turks* Wife, with her Husbands Consent, could not escape hanging therefore, (this indeed was a favour, for he should have been burned) notwithstanding his rich Countrymen offered Two thousand Duckats to save him, her Husband was hanged for his wituly Perswasion, and she her self drowned. It is certain, that they buy Boys of an hundred or two hundred Duckats, and mew them up for their filthy Lust, till they prove bearded; they will also steal Boys for that Villany.

LXXII.

LXXII. In *Negapatan*, upon the River *Ganges*, in the *East-Indies*, the manner of their Marriages is extraordinary; for, many times the Priest, with a Cow, and the Man and Woman, go together to the Water-side, where the *Bramane* first mutters a short Prayer, and then links their Hands about the Cow's Tail, pours upon them all his hallowed Oyl, and lastly, forces the Beast into the River, whereinto she goes willingly so far as till they be to the middle in Water; neither returns she, nor do they disunite till the Waves advise them; when being on shore they unite, and hold that mysterious Tie forcible and sacred ever after.

LXXIII. The Manner of the *Tartars* wedding is as follows. The Husband covenanteth with the Father of the Maid; who having given him power to take her whersoever he shall find her, he seeketh her among some of her Friends, where she hath then of purpose hidden her self, and by a kind of force carryeth her away. They marry with any except their own Mother and Sister: Their Widdows seldom marry, because of their Service to their former Husbands in another World, except the Son marry his Fathers Wives, or the Brother his Brother's, because they can there in the next World be content to resign them to their former Husbands again. The Women sell and provide all Necessaries into the House, the Men intending nothing but their Arms, Hunting, and Hawking. If one hath buried a Male-child, and another a Female, the Parents contract a Marriage between those two, and painting in Papers, Servants, Horses, Cloaths, and Houshold, and making Writings for the Confirmation of the Dower, burn these things in the Fire, by the smoke whereof, they (in their smoky conceits) imagine all these things to be carried and confirmed to their Children in the other world, and the Parents of the two dead Parties claim kindred each of other, as if they indeed had married their Children whilst they

lived: yet they do not account the woman they have married a Wife, until she hath honoured them with the name of a Father, and then beginneth he to take Dowry of her Friends, of Horses, Sheep, Kine, *&c.* But if she be barren, after a certain time he turneth her home again.

LXXIV. In *China* their Marriages and Espousals want not many Ceremonies; both are done in their Youth: they like equality of age and state betwixt the Parties. The Parents make the Contracts, not asking the Childrens consent, neither do they ever refuse, As for their Concubines, every one keeps according to his pleasure and ability, respecting in them especially their Beauty; and buy them for the most part, their price being an hundred Crowns, or less. The common People also buy their Wives, and sell them at their pleasure. The Magistrates marry in their own Rank their Legitimate wife. This chief wife only sits at Table with her Husband, the rest (except in the Royal Families) are as Servants, which in the presence of either of the former may not sit, but stand. Their Children also call that wife their Mother, not their Natural Parent, and for her Funerals alone solemnize three years mourning, or leave their Office; not for their own Mother. In these Marriages they are very scrupulous, that the Wife have not the same sirname with her Husband, although there be no kindred betwixt them, and the sirnames in *China* are not a thousand, neither may any devise new, but must have one, and that the same which their Ancestors by the Fathers side (not the Mothers) had, except they be adopted into another Family. They had no degrees of Affinity or Consanguinity, so the sirname differ, and therefore marry in the Mothers Kindred, be it almost never so near. The Bride brings no Portion to her Husband, and yet the first day she comes to his House, she hath to attend abundance of Houshold-furniture, even the Streets being filled with it, all at the Husbands

cost,

cost, who some Months before sends her a great Sum of Money to this purpose. There are many who being poor, do for Lust make themselves Slaves to rich Men, that so they may be furnished with a Wife amongst his Women-Slaves; whereby also the Children become perpetually bond. Others buy their Wives, but seeing their increasing Family grow chargeable, beyond their Ability, sell their young Sons and Daughters at the same price they would sell a Swine or Beast, or some two or three Duckats more; yea, though they be not by Dearth compelled thereto.

LXXV. If any Merchant resort into *Pegu*, he shall have many Maids offer'd him by their Parents, to take his choice, and having agreed with the Parents, he may for the time of his abode use her as his Slave, or his Concubine, without any discredit to her. Yea, if he come again after she is married, he may for the time he stayeth there, demand her in like sort to his use. And when a Man marrieth, he will request some of his Friends to lye the first night with his Bride. There are also among them, that sow up the privy Parts of their Daughters, leaving only passage for Urine; which, when they marry, pass under the Surgeons hand for Remedy.

LXXVI. The Marriages of the *Bengalans* are after this sort; The Man and the Woman come to the Waterside, where standeth a *Bramane* or Priest, with a Cow and a Calf, or a Cow with Calf: These all go into the water together, the *Bramane* holding a white Cloth of four yards long, and a Basket cross bound, with divers things in it. This cloth he layeth upon the back of the Cow, by the Tail, and saith certain words. She hath a Copper or Brass Pot full of Water. The Man holdeth his hand by the *Bramans* Hand, and the Wives hand by her Husbands, and all have the Cow by the Tail. Then they pour Water out of the Pot upon the Cow's Tail, which runneth through all their hands, and they lade up Water with their hands, and then the *Bramane*

tieth their Cloaths together. After this, they go round about the Cow and Calf, and give somewhat to the Poor there attending, leaving the Cow and Calf for the *Braman*'s use, and offer to divers of their Idols Money; then lying down upon the ground, they kiss it divers times, and go their way.

LXXVII. The young men in *Arabia* may go a wooing to divers Maids, till such time as they have sped of a Wife; yea, the Father of the Maid most friendly welcometh her Suitor; so that I think scarce any Noble or Gentleman among them can choose a Virgin for his House: albeit, so soon as any Woman is married she is quite forsaken of all her Suitors, who then seek out new Paramours for their liking.

LXXVIII. The *Bramanes* marry but once, and that not all, but only the eldest of the Brethren, to continue the Succession, who is also Heir of the Father's Substance, and keepeth his Wife straitly, killing her, if he find her adulterous, with Poyson. The younger Brethren lye with other Mens Wives, who account the same as a singular Honour done unto them, having Liberty to enter into any Man's house, yea, of the Kings, no less than of the Subjects, of that Religion; the Husbands leaving the Wives, and the Brethren their Sisters unto their Pleasures, and therefore departing out of the House when they come in; and hence it is, that no Man's Son inheriteth his Fathers Goods, but the Sister's Son succeedeth, as being most certain of the Blood. So in the Kingdom of *Calicut*, when the King marrieth a Wife, one of the principal *Bramanes* hath the first Nights lodging with her, for which, he hath assigned him by the King, four hundred or five hundred Ducats. The King committeth the Custody of his Wife to the *Bramanes* when he travelleth any whither, and taketh in too honest part their dishonest familiarity; but, for this cause the King's Son succeedeth not in the Crown, but his Sisters Son, as being certainly of his Blood. These Si-

sters

sters of the King choose what Gentleman they please on whom to bestow their Virginity; and if they prove not in a certain time to be with Child, they betake them to these *Bramans* Stallions: the Gentlemen and Merchants have a Custom to exchange Wives, in token of great Friendship. Some Women amongst them have six or seven Husbands, fathering her Children on which of them she best pleaseth. The Men when they marry, get others to use them if they be Virgins, fifteen or twenty days before they themselves will bed them.

LXXIX. As for the Marriages in *Peru*, the Men had many Wives, but one was principal, which was wedded with Solemnity, and that in this sort. The Bridegroom went to the Bride's House, and put O *Hoya*, which was an open Shoe, on her foot; this, if she were a Maid, was of Wool, otherwise, of Reeds: and this done, he led her thence with him. If she committed Adultery she was punished with Death. When the Husband died, she carried a mourning Weed of black a Year after, and might not marry in that time, which befell not the other Wives. The *Ingua*, or Emperour himself, with his own hand, gave this Woman to his Governours and Captains, and the Governours assembled all the young Men and Maids in one place of the City, where they gave to every one his Wife, with the aforesaid Ceremony in putting on the O *Hoya*; the other Wives did serve and honour this. None might marry with his Mother, Daughter, Grand Mother, or Grand Child, and *Yupanqui*, the Father of *Guayanacapa*, was the first *Ingua* that married his Sister, and confirmed his Fact, by a Decree, That the *Ingua's* might do it, commanding his own Children to do it, permitting the Noble men also to marry their Sisters by the Father's side.

LXXX. In the *Canaries* they used for Hospitality to let their Friends lye with their Wives, and received theirs in like courtesie; and therefore, as in *India*,

the Sisters Son inherited. Amongst the *Georgeans* too, the Husband bringing home a Guest, commends him to his Wife and Sister, with charge to yield him Content and Delight, esteeming it a Credit that their Wives can please and be acceptable. Their Virgins become Mothers very soon, most of them at ten years old can bring Witnesses in their Arms (little bigger than a great Frog, which yet after grow tall and square Men) to prove that there is never a Maid the less for them. So in *Chamul*, a Province in *Tartary*, they not only permit, but account it a great Honour to have their Wives and Sisters at the pleasure of such Strangers as they entertain, themselves departing the while, and suffering all things to be at their Guests Will; for so are their Idols served, who therefore for this Hospitality, they think, will prosper all that they have. And when one of their *Chams* forbad them this beastly practice, they abstained three years; but then sent a lamentable Embassage to him, with request, that they might continue their former custom; for since they left it they could not thrive; who, overcome by their fond Importunity, granted their Requests; which they with Joy accepted, and do still observe.

LXXXI. In *Carazan*, another Province of *Tartary*, they have a barbarous Custom, which they used when any proper and personable Gentleman of valorous Spirit and goodly Presence lodged in any House amongst them; in the Night they killed him, not for the spoil, but that his Soul, furnished with such parts of Body and Mind, might remain in that house: Much hope of future Happiness to that House did they repose in such unhappy Attempts. There too, when a Woman is delivered of a Child, the Man lyeth in, and keepeth his Bed, with Visitation of Gossips, the space of forty days; they worship the ancientest Person in the house, ascribing to him all their Good. In some part of the Country, Knights and Souldiers never marry, but lye with such Women or Daughters as like them, leaving his Weapon mean while at the door, which forbid

bid any Man else, although it be the Good-Man himself, to enter till he hath ended his Business, and be gone. At a place in the Kingdom of *Fez*, there was a Temple built; to which, at certain times in the Year, resorted Men and Women in the night; where, after Sacrifices, the Candles were put out, and each Man lay with the Woman he first touched. Those Women were forbidden to lye with any other for a Year after. The Children begotten in this Adultery were brought up by the Priests of the Temple.

But, having spoken of the strange Rites and Ceremonies used in Marriage by many Nations of the Universe, it will not be unseasonable to give some Instances of such unnatural Wives and Husbands as we meet with recorded in History.

LXXXII. 1. *Joan*, Grand-child to *Robert* King of *Naples* by *Charles* his Son, succeeded her Grand-father in the Kingdom of *Naples* and *Sicily*, *Anno* 1343. a Woman of a beautiful Body, and rare Endowments of Nature; she was first marryed to her Cousin *Andrew*, a Prince of Royal Extraction, and of a sweet and loving Disposition; but, he being not able to satisfie her Wantonness, she kept company with low Persons; at last she grew weary of him, complaining of his Insufficiency, and caused him, in the City of *Aversa*, to be hung upon a Beam, and strangled in the night time, and then threw out his Corps into a Garden, where it lay some days unburied. It is said, that this *Andrew* on a day coming into the Queens Chamber, and finding her twisting a thick string of Silk and Silver, demanded of her for what purpose she made it; she answered, to hang you in; which he then little believed, the rather, because those who intend such mischief use not to speak of it before hand; but it seems she was as good as her word.

LXXXIII. 2. When *Alexander* the Great had determined to invade the *Daci*, where he knew *Spitamenes* was, who not only had revolted himself, but had

alſo drawn ſeveral others into the Society of his Rebellion, and had at ſometimes overthrown ſome of *Alexanders* Captains, there fell out one thing remarkable; The Wife of *Spitamenes* (upon whom he extreamly doted) when by her feminine Flatteries ſhe was not able to perſuade her Husband to make tryal of the Victors Clemency, and to endeavour to appeaſe that *Alexander*, whom he could not avoid nor eſcape, ſhe ſet upon her Husband when intoxicated with Wine, he lay faſt aſleep, and drawing a Sword that ſhe had concealed under her Garments, ſhe cut off his Head, delivered it to a Servant that was conſcious of her Fact, and with him only in her Company, as ſhe was, with her Garments beſprinkled with his Blood, ſhe went directly to *Alexanders* Camp, and cauſed him to be informed that there was one there to inform him of ſomething that he was concerned to know from her. When ſhe was admitted, ſhe deſired the Servant might come in, who ſhewed the Head of *Spitamenes* to thoſe that ſearched what he carried wrapt up under his Garment. When the King knew this, though he look'd upon it as a very conſiderable piece of Service to him, that a *Renegado* and a Traytor was diſpatched, yet had he a horror of the Fact, that ſhe ſhould inſnare his Life that had well deſerved at her hands who was her Husband, and Parent of the Children which they had betwixt them; ſo that conſidering the Atrocity of the Fact, over-weighed any pretended Merit from himſelf, he ſent her word, that ſhe ſhould forthwith depart his Camp leſt ſhe ſhould infect with the barbarity of her Example.

LXXXIV. 3. *Semiramis*, the Wife of *Ninus*, King of *Aſſyria*, was a witty and beautiful Woman, beloved of her Husband even unto Dotage; as ſhe was one day in diſcourſe with him, ſhe told him that ſhe was exceedingly deſirous of a Thing, yet becauſe of the greatneſs of it ſhe durſt not diſcover it, nor could hope to prevail; *Ninus* not apprehending her Subtilty, bad

her

her tell him what it was; she answered, That he should deliver to her the Government of his Empire for five days; which when she had obtained, she caused her Husband to be slain, and so usurped his Throne.

LXXXV. 4. The Noble *Pittacus*, so famous for his Valour, and as much renowned for his Wisdom and Justice, feasted upon a time certain of his Friends, who were Strangers. His Wife coming in at the midst of the Dinner, being angry at something else, overthrew the Table, and tumbled down all the Provision under foot. Now when his Guests and Friends were wonderfully dismayed and abashed hereat, *Pittacus* made no more ado at the matter, but turning to them; There is not one of us all, *saith he*, but he hath his Crosse, and one thing or other wherewith to exercise his Patience; and for my own part, this is the only thing that checketh my Felicity; for, were it not for this shrewing Wife, I were the happiest Man in the World; so that of me these Verses may be verified:

This Man who while he walks the Street,
Or publick Place, is happy thought;
No sooner sets in House his feet,
But woe is him, and not for ought:
His Wife him rules, and that's a spight,
She scolds, she fights from noon to Night.

But now it is time to say something of unnatural Husbands.

LXXXVI. 1. *Anno Dom.* 1652 in the Isle of *Thanet* in *Kent*, lived one *Adam Sprackling*, Esquire, who about twenty Years before had married *Katharine*, the Daughter of Sir *Robert Leudner* of *Kent*. This *Sprackling* had a fair Estate, but had exhausted it by Drinking, Gaming, *&c.* At last Executions were out against him, and he forced to keep home, and make his House his Prison: This filled him full of Rage, so that his Wife was constrained many times to lock her self from

him. But, upon *Saturday* night, *Dec.* 11. 1652. as it ſeems, he reſolved to miſchief her; and being at ten a Clock at night in his Kitchin, he ſent for one *Martin*, a poor old Man, out of his Bed to him; ſo that there were in the Kitchin, *Sprackling* and his Wife, one *Ewell*, and this *Martin*; *Sprackling* commanded *Martin* to bind *Ewell's* Legs, which the one did, and the other ſuffered, thinking it had only been a ranting humour of their Maſter: then he began to rage againſt his Wife, who ſate quietly by; and thought ſhe gave him none but ſweet and loving words, yet he drew his Dagger, and ſtruck her over the face with it, which ſhe bore patiently, though ſhe was hurt in the Jaw. He ſtill continuing to rage at her, ſhe weary and in great fear, roſe up, and went to the door; Her Husband followed her with a chopping-knife in his hand, with which he ſtruck at her wriſt, and cut the bone in ſunder, ſo that her hand hung down, only by the Sinews and Skin. No help was near; *Ewell* was bound, and *Martin* being old and weak durſt not interpoſe, fearing his own Life, only prayed his Miſtriſs to ſtay and be quiet, hoping all ſhould be well, and ſo getting a Napkin, bound up her hand with it. After this, towards Morning, ſtill railing and raging at his Wife, he daſhed her on the Forehead with the Iron Cleaver, whereupon ſhe fell down bleeding; but recovering her ſelf on her Knees, ſhe cryed and prayed unto God for the pardon of her own and her Husbands Sins; praying God to forgive him as ſhe did; but as ſhe was thus praying, her bloody Husband chopt her Head in the midſt of the very Brains, ſo that ſhe fell down and died immediately. Then did he kill ſix Dogs, four of which he threw by his Wife; and after ſhe was dead, chopping her twice into the Legs, compelled *Martin* to waſh *Ewell's* Face with her Blood; himſelf alſo dipping Linnen in her Blood, waſhed *Martins* Face, and bloodyed his own Face with it. For all which, being apprehended and carried to *Sandwich* Goal at the Seſſions following, which were *April* 22. 1653. he was arraigned, condemned

damned and hanged on the 27th day; dying very desperately, and not suffering any, either Minister or Gentleman to speak with him after his Condemnation.

LXXXVII. 2. *Nero* the Emperour, being once incensed, against his Wife *Poppæa Sabina*, gave her such a kick with his Foot upon the Belly, that she thereupon departed this Life. But though he was a Man that seemed to be born to Cruelty and Blood, yet he afterwards so repented himself of this Act, that he would not suffer her Body to be burn'd after the *Roman* manner; but built the Funeral Pile for her of Odours and Perfumes, and so ordered her to be brought into the *Julian* Monument.

LXXXVIII. 3. When *M. Antonius* was overcome at *Actium*, *Herod* King of *Judæa*, believing that he was in danger to lose his Kingdom because he had been a fast friend to *Antonius*, determined to meet *Cæsar Augustus* at *Rhodes*, and there indeavoured to assure his Favour to him; having resolved upon his Journey, he committed the care and custody of his Wife to *Sohemus* his Friend; giving him withall thus much in command, that in case he should hear of his death by the way, or at the place whither he was intended, that then he should not fail forthwith to kill *Mariamne*, his Wife; yielding this only reason of his injunction, that it might not be in the power of any man to enjoy so great a Beauty after his death. *Mariamne* had extorted this Secret from *Sohemus*, and at *Herod*'s return twitted him with it. *Herod* caused *Sohemus*, unheard, to be immediately put to death; and not long after, he also beheaded *Mariamne*, his beloved Queen and Wife. But *Herod* had impatient desires of her even after she was dead; he often called upon her name, and frequently betook himself to uncomely lamentations; he invented all the delight he could, he feasted and drank liberally, and yet to small purpose, he therefore left off the care of his Kingdom, and was so overcome with his grief, that he often commanded his Servants to call *Mariamne*, as if she had been still alive; his grief increasing

creasing, he exiled himself in Solitudes, under pretence of hunting, where, continuing to afflict himself, he fell into a grievous Disease, and when recovered of it, he became so fell and cruel, that for slight causes he was apt to Inflict death.

LXXXIX. 4 *Amalasunta* had raised *Theodahitus* at once to be her Husband, and King of the *Goths*: but upon this Proviso, that he should make Oath, that he would rest contented with the Title of a King, and leave all matters of Government to her sole dispose. But no sooner was he accepted as King, but he forgot his Wife and Benefactress, recalled her enemies from banishment, put her Friends and Relations many of them to death, banished her self into an Island in the *Vulsiner* Lake, and there set a strong guard upon her: At last, he thought himself not sufficiently safe, so long as *Amalasunta* was alive, and thereupon he dispatched certain of his Instruments to the place of her Exile, with order to put her to death; who finding her in a Bath gave her no further time, but strangled her there.

But on the other side, it will be fitting to give a few Instances of the Love of some Husbands.

XC. 1. *Darius* the last King of the *Persians*, supposing that his Wife *Statira* was slain by *Alexander*, filled all the Camp with lamentations and out cryes, "O, "*Alexander*, (said he) whom of thy Relations have I put to "death, that thou should'st thus retaliate my severities? "Thou hast hated me without any provocation on my "part: but suppose thou hast Justice on thy side, should'st "Thou mannage the War against Women? Thus he bewailed the supposed death of his Wife. But as soon as he heard, she was not only preserved alive, but also treated by *Alexander* with the highest honour, he then prayed to God to render *Alexander* fortunate in all things though he was his Enemy.

XCI. 2. *Titus Gracchus* loved his Wife *Cornelia*, with such fervency, that when two Snakes were by chance found in his House, and that the Augurs had pronounced

pronounced that they should not suffer them both to escape, but that one of them should be killed: affirming also, that if the male was let go, *Cornelia* should dye first; on the other side that *Gracchus* should first expire, if the Female was dismissed; *Dismiss then the Female,* (said he) *that so* Cornelia *may survive me, who am at this time the Elder.* It so fell out, that he dyed soon after, leaving behind him many Sons, so entirely loved by the Mother, and the memory of her husband so dear to her, that she refused the proffered Marriage with *Ptolomy* King of *Ægypt*. The buried Ashes of her Husband it seem'd, lay so cold at her Heart, that splendor of a Diadem, and all the Pomp of a Rich and proffered Kingdom, were not able so to warm it, as to make it capable of receiving the impression of a new Love,

XCII. 3. One of the *Neapolitans* ('tis pity his Name as well as his Countrey is not remembred) being busily imployed in a Field near the Sea, and his Wife at some distance from him, the Woman was seized upon by some Mooriſh Pyrates, who came on shoar to prey upon all they could find. Upon his return, not finding his Wife, and perceiving a Ship that lay at Anchor not far off, conjecturing the matter as it was, he threw himself into the Sea and swam up to the Ship; when calling to the Captain, he told him that he was therefore come because he must needs follow his Wife. He feared not the Barbarism of the Enemies of the *Christian* Faith, nor the miseries those Slaves endure that are thrust into places where they must tug at the Oar; his Love overcame all these. The *Moors* were full of admiration at the carriage of the Man, for they had seen some of his Countreymen rather chuse Death, than indure so hard a loss as that of their Liberty, and at their return, they told the whole of this story to the King of *Tunis*, who, moved with the Relation of so great a Love, gave him and his wife their freedom, and the man was made, by his command, one of the Souldiers of his Life-guard.

XCII.

XCIII. 4. *Ferdinand* King of *Spain*, married *Elizabeth* the Sister of *Ferdinand* Son of *John* King of *Arragon*. Great were the Virtues of this admirable Princess, whereby she gained so much upon the heart of her Husband, a valiant and fortunate Prince, that he admitted her to an equal share in the Government of the Kingdom with himself: wherein they lived with such mutual agreement; as the like hath not been known amongst any of the Kings and Queens of that Countrey. There was nothing done in the Affairs of State, but what was debated, ordained, and subscribed by both: the Kingdom of *Spain* was a name common to them both; Ambassadours were sent abroad in both their names; Armies and Souldiers were levied and formed in both their names, and so was the whole Wars, and all civil affairs, that King *Ferdinand* did not challenge to himself an Authority in any thing or in any respect greater than that whereunto he had admitted this his beloved Wife.

XCIV. 5. *Meleager* challenged to himself the chief Glory and Honour of slaying the *Calidonian* Boar, but this being denied him, he sate in his Chamber so angry and discontented, that when the *Curetes* were assaulting the City where he lived, he would not stir out to lend the Citizens the least of his assistance. The Elders, Magistrates, the chief of the City and the Priests came to him with their humble Supplications, but he would not move; they propounded a great Reward, he despised at once both it and them. His Father *Oeneus* came to him, and imbracing his Knees, sought to make him relent, but all in vain: His Mother came and tryed all ways, but was refused; his Sisters and his most familiar Friends were sent to him, and beg'd he would not forsake them in their last extremity; but neither this way was his fierce mind to be wrought upon. In the mean time the Enemy had broken into the City, and then came his Wife *Cleopatra* trembling; O *my dearest Love* (said she) *help us, or we are lost, the Enemy is already entred.* The *Hero* was moved with this Voice alone, and rous'd him-

himself at the apprehension of the danger of his beloved Wife; he Arm'd himself, went forth, and left not till he had repulsed the Enemy, and put the City in its wonted Safety and Security.

But no less extraordinary has the Love of some Wives been to their Husbands, as of the Husbands to their Wives.

XCV. 1. The Prince of the Province of *Fingo*, in the Empire of *Japan*, hearing that a Gentleman of the Country had a very beautiful Woman to his Wife, got him dispatch'd; and having sent for the Widow some days after her Husbands Death, acquainted her with his Desires: She told him, she had much reason to think her self happy in being honour'd with the Friendship of so great a Prince, yet she was resolved to bite off her Tongue, and murther her self, if he proffer'd her any violence; but, if he would grant her the favour to spend one Month in bewailing her Husband, and then give her the liberty to make an Entertainment for the Relations of the deceased, to take her leave of them, he should find how much she was his Servant, and how far she would comply with his Affections. It was easily granted; a very great Dinner was provided, whither came all the Kindred of the deceased; the Gentlewoman perceiving the Prince began to be warm with his Wine, in hopes of enjoying her promise, she desired liberty to withdraw into an adjoyning Gallery to take the Air; but, as soon as she was come into it, she cast her self head-long down, in the Presence of the Prince, and all her dead Husbands Relations.

XCVI. 2. The Emperour *Conrad* the Third, besieged *Guelphus* Duke of *Bavaria*, in the City of *Hensbery* in *Germany*: The Women perceiving that the Town could not possibly hold out long, petitioned the Emperour that they might depart only with so much as each of them could carry upon their Backs; which the Emperour condescended to, expecting they would have loaden themselves with Silver and Gold, &c. But they

came all forth with every one her Husband on her Back, whereat the Emperour was so moved, that he wept, received the Duke into his favour, gave all the Men their Wives, and extoll'd the Women with deserved Praises.

XCVII. 3. *Hota* was the Wife of *Rabi Benxamut*, a valiant Captain, and of great Reputation amongst the *Alarbes*, she had been bravely rescued out of the hands of the *Portugals*, (who were carrying her away Prisoner) by the exceeding Courage and Valour of *Benxamut* her Husband. She shewed her thankfulness to him by the ready performance of all the Offices of Love and Duty: Sometime after *Benxamut* was slain in a Conflict, and *Hota* performed her Husbands Funeral Obsequies with infinite Lamentations, laid his Body in a stately Tomb, and then for nine days together she would neither eat nor drink, whereof she died and was buried (as she had ordained in her last Will) by the side of her beloved Husband.

He first deceas'd; she for a few days try'd
To live without him, lik'd it not, and dy'd.

XCVIII. 4. King *Edward* the First, while Prince, warr'd in the *Holy Land*, where he rescued the great City of *Acon* from being surrendred to the *Souldan*; after which, one *Anzazim*, a desperate *Sarracen* (who had often been employ'd to him from the General) being one time, upon pretence of some secret Message, admitted alone into his Chamber, he, with an empoysoned Knife gave him three Wounds in the Body, two in the Arm, and one near the Arm-pit, which were thought to be mortal, and had perhaps been so, if out of unspeakable Love the Lady *Elianor* his Wife, had not suck'd out the Poyson of his Wounds with her Mouth, and thereby effected a Cure, which otherwise had been incurable. Thus it is no wonder that Love should do wonders, seeing it is it self a Wonder.

XCIX. 5. *Artemisia*, the Quen of *Caria*, bore so true a Love to her Husband *Mausolus*, that when he was dead

dead she prepared his Funeral in a sumptuous Manner; she sent for the chiefest and most eloquent Orators out of all *Greece*, to speak Orations in his Praise upon the chief day of the Solemnity. When the Body was burn'd, she had the Ashes carefully preserv'd, and by degrees (in her Drink) she took down those last Remainders of her Husband into her own Body; and as a further Testimony of her love to his Memory, she built him a Sepulchre with such Magnificence, that it was numbred amongst the seven Wonders of the World.

C. 6. *Camma*, the Wife of *Sinatus*, the Priestess of *Diana*, was a Person of most rare Beauty and no less Vertue: *Eraſmorix*, to enjoy her, had treacherously slain her Husband; he had often attempted in vain, to persuade her to his Embraces by fair Speeches and Gifts; and she fearing he would add force to these, feigned her self to be overcome with his Importunity. To the Temple they went, and standing before the Altar (as the Custom was) the new Bride drank a Cup of Wine in a golden Viol, to the Bridegroom, which he received, and drank of with great Pleasure; which done, falling on her Knees, with a loud Voice she said, *I thank thee*, O *venerable* Diana, *that thou hast granted me in thy Temple to revenge the Blood of my Husband, which was shed for my sake*; which said, she fell down and died. Now did *Eraſmorix* perceive the Wine he had drank was poysoned, nor was it long e're he himself, as another Sacrifice, fell dead at the foot of the Altar.

Cl. 7. *Pandocrus* was one of the Captains of the Men of War under *Jacobus*, King of *Persia*, who was the Son of *Ussun Cassan*: this Man had a most beautiful young Lady to his Wife (though not above sixteen Years of Age) by whom he was most entirely beloved. He having rebelled against his Sovereign, she long besought him, that he would not enter Battel with his Enemy; but when he would not agree to her in that, she then intreated, that at least he would kill her before

the

the Fight, that so she might not be compelled to outlive him; when he had also denied her in this, he gave Battel, wherein he was overcome and slain; and his Wife being taken, was by the King bestowed upon one of his Captains. When therefore he would take her to Wife, she long opposed his Intentions; and when at last she perceived he went about to gain that by force which he could not by entreaty; she requested some time wherein to deliberate upon the Matter: It was granted; and when she had sent him a Note, wherein she had written, *No Man shall ever say that the Wife of* Pandocrus *did long survive him*, she fell upon a Sword and died.

CII. 8. *Leonidas*, King of *Sparta*, had married his Daughter *Chelonis* to *Cleambrotus*, afterwards he fell out with him and would have slain him. *Chelonis* taking her two little Sons, went to her Husband, earnestly begging his Life of her angry Father, telling him, that if he proceeded to kill her Husband, she would first kill her self; and pitifully complaining, she laid her Face upon *Cleombrotus* his Head, and casting her swoln and blubber'd Eyes upon the Standers by, *Leonidas* was mov'd to Pity, and commanded *Cleombrotus* to get him thence into Exile, withall, praying his Daughter for his sake, to remain with him, and not to forsake her Father, who did so dearly love her, as for her sake alone, to save the forfeit Life of her Husband. But she by no means would yield to his Request; but rising up with her Husband, she gave him one of his Sons, and taking the other in her own Arms, she voluntarily went with him into Banishment.

CIII. 9. *Portia*, the Daughter of *Cato*, and Wife of *Marcus Brutus*, when she conjectur'd by the sleepless and restless Nights of her Husband, that he had conceived some great thing in his Mind, and concealed it from her in suspicion of her Weakness; she (to give her Husband an instance of her Constancy and Secrecy) made her a deep Wound in her Thigh with her Razor;

there

there followed a ſtream of Blood, Debility, and a Fever. When *Brutus* came home, ſad at ſo unexpected an accident, ſhe cauſing all to withdraw: Sit down Husband, *ſaid ſhe*, I have ſomething that is ſerious to diſcourſe with you. When I married you, I came to your Houſe as a Wife, not as a Miſtreſs or Whore, not only as a Companion of your Bed and Board, but of all proſperous and adverſe things. I am *Cato*'s Daughter, and reckon you that I am of that Blood. What then? Do I complain of you? Not at all, if I look at other Matters, conjugal Solemnities, good Will, and this external Love; but I look higher, and would have your Friendſhip alſo, and that is the only Grief of my Mind, which Torments me, that you have my Fidelity in ſuſpicion; for, wherefore ſhould you diſſemble? Do not I perceive the care you are in? That there is ſome ſecret and great Enterpriſe that you are in Agitation about? Why do you conceal it from me? If I can lend you no Aſſiſtance expect ſome comfort at leaſt from me; for, as to my Secrecy, I am able to engage. Conſider not the reſt of my Sex; I ſay again, that I am the Daughter of *Cato*, and I add thereunto, that I am the Wife of *Brutus*; either Nature (being from ſuch a Father, or Converſation with ſuch a Husband, will render me conſtant and invincible againſt all that is to be feared. Why do I multiply Words? I my ſelf have made experiment of my ſelf; and ſee this Wound, which of my own Accord I have given my ſelf, that I might know whether I could undergo with Courage any grief and Torments. I can believe it I am able to bear them, to deſpiſe them, and I can dye, *Brutus*, with and for my Husband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer. *Brutus* admiring the greatneſs of her Mind, and ſurprized with the diſcovery of ſuch an Affection, lift up his Hands for Joy; and, O *all ye Powers above*, ſaid he, *be ye favourable and propitious to my Deſires, and make me a Husband*

that

that is worthy of Portia! Then he recited in order to her the Conspiracy against *Cæsar*, and who they were that were concerned therein. She was so far from being affrighted therewith, or deterring him from it, that she encouraged him to proceed; but the day they were to perform the Enterprise, being in fear for *Brutus*, she swooned, and was secretly recovered by him. At the last *Brutus* being overcome, and slain at *Philippi*, she determined to die, and when her Friends being ever with her, deprived her of the opportunity and means; she at last snatch'd the burning Coals with her hands out of the Fire, and thrusting them into her Mouth, she kept them there till she was choak'd.

CIV. 10 In the Reign of *Vespasian*, there was a Rebellion in *Gaul*, the chief leader of which was *Julius Sabinus*; the *Gauls* being reduced, the Captain was sought after to be punished. But he had hid himself in a Vault or Cave, which was the Monument of his Grand-Father, he caused a report to be spread of his Death, as if he had voluntarily poysoned himself, and the better to persuade Men of the truth of it, he caused his House to be set on fire, as if his Body had therein been burnt. He had a Wife whose name was *Eponina*, she knew nothing of his safety, but bewail'd his Death with inconsolable Tears. There were only two of his Free-men who were privy to it, who pitying their Lady (who was determined to die, and in order thereunto had now abstain'd from Food three days together) declar'd her purpose to her Husband, and besought him to save her that lov'd him so well. It was granted, and she was told that her *Sabinus* lived, she came to him, where they lived with Secrecy, and undiscovered for the space of nine years together; she conceived and brought forth Children in that solitary Mansion. At last, the place of their Abode came to be known; they were taken and brought to *Rome*, where *Vespasian* commanded they should be slain: *Eponina* producing and shewing her Children, *Behold*, O Cæsar, said she, *such as I have brought forth, and brought*

up

up in a Monument, that thou might'st have more Suppliants for our Lives: Cruel *Vespasian* that could not be moved at such words as these! Well, they were both led to death, and *Eponina* joyfully died with her Husband, who had been before buried with him for so many years together.

CV. 11. *Eumines* burying the dead that had fall'n in the Battel of *Jabbins*, against *Antigonus*; amongst others, there was found the Body of *Ceteas*, the Captain of those Troops that had come out of *India*. This Man had two Wives who accompanied him in the Wars, the one of which he had newly married, and another which he had married a few years before, but both of them bore an intire love to him; for whereas the Laws of *India* require that one Wife shall be burnt with her dead Husband; both proffer'd themselves to Death, and strove with that Ambition as if it was some glorious Prize they sought after. Before such Captains as were appointed their Judges, the younger pleaded that the other was with Child; and that therefore she could not have the benefit of that Law. The Elder pleaded, that whereas she was before the other, it was also fit that she should be before her in honour, since it was customary in other things, that the elder should have place. The Judges, when they understood by Midwives, that the elder was with Child, passed Judgment that the younger should be burnt, which done, she that had lost the cause departed, rending her Diadem, and tearing her Hair, as if some grievous Calamity had befallen her. The other all Joy at her Victory, went to the Funeral Fire magnificently dressed up by her Friends, led along by her Kindred, as if to her Nuptials, they all the way singing Hymns in her Praises. When she drew near the Fire, taking off her Ornaments, she delivered them to her Friends and Servants as tokens of Remembrance; they were a multitude of Rings, with variety of precious Stones, Chains, and Stars of Gold, *&c.* this done, she was by her Brother placed upon the combustible Matter

by

by the side of her Husband; and after the Army had thrice compassed the Funeral Pile, fire was put to it, and she, without a word of Complaint, finished her life in the Flames.

CVI. 12. *Clara Cerenda* was one of the most beautiful and fairest Virgins in all *Bruges*; she was married to *Bernard Valdaura*, at that time above forty four years of age. The first night after her Marriage she found that her Husbands Thighs were rolled and wrapped with Clouts, and that he was a Man very sore and sickly. For all which she loved him not a whit the less. Not long after *Valdaura* fell so Sick, that all the Physicians despaired of his Life; then did she so attend upon him, that in six Weeks space she put not off her Cloaths, only for shift, nor rested above an hour or two at the most in the Night, and that in her Cloaths. This Disease was a venomous Relique of the Pox; and the Physicians counselled *Clara* not to touch the sick Man, or come near him; and so also did her Kindred and Neighbours. All which moved her not; but having taken order for that which concerned the benefit of his Soul, she provided him all things which might tend to the Health of his Body. She made him Broths and Julips, she changed his Sheets and Clouts, although by reason of a continual Looseness and many Sores about him, his Body never left running with Matter and Filth, so that he ne're had any clean part about him, All the day she rested not, the strength of her Love supporting the delicacy of her Body; by this good means *Valdaura* escaped that danger. After this, by reason of a sharp hot Rheum falling from his Brain, the Gristle within his Nose began to be eaten away, wherefore the Physicians appointed a certain Powder to be blown up softly into his Nose at certain times with a Quill; no body could be found to take such a loathsome Service in hand, because of the stench that came from him; but *Clara* did it chearfully; and when his Cheeks and Chin were all covered over with Scabs, Wheals, and Scales,

so

so as no Barber could or would shave him, she with her little Scissars play'd the Barber, and made him a deft Beard. From this Sickness he fell into another, which lasted seven years, during which time, with incredible Diligence she made ready his Meat, put in his Tents, laid on his Plaisters, dressed and bound up his Thighs, all rotten with Scabs and Ulcers, his Breath was such, that none durst come near by ten Paces and abide by it, which yet she protested was sweet to her. This long Sickness, and the nourishing and medicining of a Body oppressed by so many Diseases, was a great matter in a House that had no Rents or Profits coming in, and where Trade had ceased of a long time, and consequently the gain; she therefore, to furnish the expences, sold her precious Jewels, her gold Chains, her rich Carcanets, her Garments of great value, a Cupboard of Plate, not caring for any thing so her Husband was relieved, and contenting her self with little, so he wanted nothing. Thus *Valdaura* lingred on a Life, by the help of his Wife, within a rotten Body, or rather within a Grave, for twenty years together, in which time she had eight Children by him, yet neither she nor they had so much as a Scab, Wheal, or Pimple in any part of their Bodies. *Valdaura* died an old man, for whose death his Wife *Clara* made such mourning, as they who knew her well say, never Woman did for any Husband. When some, instead of comforting her, told her, God had done much in taking him away, and that they therefore came to congratulate with her, she detested their Speeches, wishing for her Husband again, in exchange of five Children; and though she was yet both young and lusty, and sought to by many, she resolved not to marry, saying, She could never meet with any whom she could like so well as her dear *Bernard Valdaura*.

I think in this place it will not be unseasonable to speak of the Reverence and Piety of some Children to their Parents.

CVII. Sir *Thomas Moor* being Lord Chancellor of *England*, at the same time that his Father was a Judge of the *King's Bench*, he would always, at his going to *Westminster*, go first to the *King's Bench*, and ask his Fathers Blessing before he went to sit in the *Chancery*.

CVIII. There happened in *Sicily* (as it hath often) an Eruption of *Ætna*, now called Mount *Gibel*, it murmurs, burns, belches up Flames, and throws out its fiery Entrails, making all the World to fly from it. It happened then, that in this Violent and horrible breach of Flames (every one flying and carrying away what they had most precious with them) two Sons, the one called *Anagias*, the other *Amphinomus*, careless of the Wealth and Goods of their Houses, reflected on their Father and Mother, both very old, who could not save themselves from the fire by flight; *And where shall we* said they, *find a more pretious Treasure than those who begat us?* The one took up his Father on his Shoulders, the other his Mother, and so made passage through the Flames. It is an admirable thing, that God, in consideration of this Piety, though *Pagans*, did a Miracle: for, the Monuments of all Antiquity witness, that the devouring Flames staid at this Spectacle, and the Fire wasting, and broiling all about them, the way only through which these two good Sons passed, was tapistried with fresh Verdure, and called afterwards by Posterity the Field of the Pious, in memory of this Accident.

CIX. There were three Brothers, who upon the Death of the King their Father, fell out amongst themselves about Succession in the Kingdom; at last they agreed to stand to the Judgment and Determination of a neighbouring King, to whom they fully referred the matter. He therefore commanded the dead Body of the Father to be fetched out of his Monument, and ordered that each of them should shoot an Arrow at his Heart; and he that hit it, or came the neerest to it, should succeed. The Elder shot first, and his Arrow

passed

passed through the Throat of his Father: The second Brother shot his Father into the Breast, but yet missed his Heart: The Youngest detesting this Wickedness, *I had rather*, said he, *yield to all my Brothers, and utterly resign up all my Pretences to the Kingdom, than to treat the Body of my Father with this Contumely.* This Saying of his considered, the King passed Sentence, That he alone was worthy of the Kingdom, as having given Evidence how much he excelled his Brothers in Virtue, by the Piety he had shewed to the dead Body of his Father.

CX. The Pretor had sentenced to Death a Woman of good Birth for a Capital Crime, and had consign'd her over to the Triumvir to be kill'd in Prison; the Jaylor that receiv'd her mov'd with Compassion, did not presently strangle her, but besides permitted her Daughter for to come often to her, though first diligently searched, lest she should convey in any Sustenance to her, the Jaylor expecting that she should die of Famine. When therefore divers Days had passed, wondring within himself what it might be that occasioned her to live so long, he one day set himself to observe her Daughter with greater Curiosity, and then discovered how with the Milk in her Breasts she allayed the Famine of her Mother. The News of this strange Spectacle, of the Daughter suckling her Mother, was by him carried to the *Triumviri*, by the [illegible] Pretor, from the Pretor it was brought to the [illegible]ment of the Consul, who pardoned the Woman as to the Sentence of Death passed upon her, and to preserve the Memory of that Fact; where her Prison stood they caused an Altar to be erected to Piety.

CXI. But now I will take the liberty to give some Instances of the Indulgence, Fondness, and great Love of some Parents to their Children; and begin with *Solon*, who was a Person famous throughout all *Greece*, having given Laws to the *Athenians*. Being in his Travels, came to *Miletum* to converse with *Thales*, who

was one of the seven Wise Men of *Greece*; these two walking together upon the Market-place, one comes to *Solon*, and told him that his Son was dead; afflicted with this unexpected as well as unwelcome News, he fell to tearing of his Beard, Hair, and Cloaths, and fouling of his Face in the Dust, immediatly a mighty Conflux of People was about him, whom he entertained with Howlings and Tears. When he had lain long upon the Ground, and delivered himself up to all manner of Expressions of Grief, unworthy the Person he sustained, so renown'd for Gravity and Wisdom, *Thales* bade him be of good Courage, for the whole was but a Contrivance of his, who by this Artifice had desired to make experiment whether it was convenient for a Wise Man to marry and have Children, as he had pressed them to do; but that now he was sufficiently satisfied it was no way conducible, seeing he perceived that the loss of a Child might occasion a Person famous for Wisdom to discover all the signs of a Mad man.

CXII. *Mahomet* the Second, first Emperour of the *Turks*, was no sooner possessed of his Fathers Throne but as a young Tyrant, forgetting the Laws of Nature was presently in Person himself, about to have murdered with his own hands his youngest Brother, but rather to commit the Execution thereof to some other which thing, *Mahomet* commanded him, the Author of that Counsel, forthwith to do; so *Moses* taking the Child from the Nurse, strangled it with pouring Water down the Throat thereof. The young Lady understanding of the Death of her Child (as a Woman whom misery had made past fear) came, and in her rage reviled the Tyrant to his Face, shamefully upbraiding him with his inhumane Cruelty; when *Mahomet*, to appease her Fury, requested her to be content, for that it stood with the Policy of his State, and willed her for her better Contentment, to ask whatsoever she pleased, and she should forthwith have it. But she desired nothing

nothing more than in some sort to be revenged, demanded to have *Moses*, the Executioner of her Son, delivered unto her bound, which when she had obtained, she presently struck him into the Breast with a Knife, (crying in vain upon his unthankful Master for help) and proceeding in her cruel Execution, cut an hole in his right-side, and by piece-meal cast out his Liver, and cast it to the Dogs to eat; to that Extremity did she resent the Death of her beloved Son.

CXIII. *Egeus* stood upon a high Rock, whence he might see a great way upon the Sea, in expectation of the Return of his Son *Theseus* from *Creet*, having made him Promise at his Departure, that if all things went well with him, at his Return his Ship should be set forth with Sails and Streamers of white Colours, to express the Joyfulness of his Return. The old man, after his long watching, at last did discern the Ship making homewards; but it seems they had forgot to advance the white Colours, as they had promised; when therefore *Egeus* saw nothing but black, concluding that his Son had miscarried in his Journey, and was dead, not able to endure the grief he had conceived hereof, he threw himself head-long into the Sea, from the top of the Rock whereon he stood, and so died.

CXIV. And now I will go on in giving some examples of brotherly Love. In the Year 1584. the *Portugal* Ship called *S. Iago*, was cast away upon the Shallows near to *S. Lawrence*, and towards the Coast of *Mosambique*; here it was that divers Persons had leap'd into the great Boat to save their Lives; and finding that it was burthened, they chose a Captain, whom they swore to obey, who caused them to cast Lots, and such as the Lot light upon, to be cast over-board. There was one of those that in *Portugal* are called *New Christians*; he being allotted to be cast over-board into the Sea, had a younger Brother in the same Boat, who suddenly rose up, and desired the Captain that he would pardon and make free his Brother, and let him

ſupply his place; ſaying, *My Brother is elder and of better Knowledge in the World than I, therefore more fit to live in the World, and to help my Siſters and Friends in their need, ſo that I had rather dye for him than live without him.* At which Requeſt they remitted the elder Brother, and threw the younger, at his own Requeſt, into the Sea; who ſwam at leaſt ſix hours after the Boat; and although they held up their Hands with their naked Swords, willing him that he ſhould not once come to touch the Boat; yet laying hold thereon, and having his Hand half cut in two, he would not let go; ſo that in the end they were conſtrained to take him in again.

CXV. *Heliodorus* the *Britain*, had afterwards the ſir-name of *Pius*, upon this occaſion, The People, provoked with the Cruelty and Avarice of *Archigallus*, had depoſed him, and raiſed *Heliodorus* to the Throne of his Brother. One time when the King went a hunting, he accidentally met with his Brother *Archigallus*, in the Wood, whoſe altered Viſage and ragged Cloaths, gave ſufficient Evidence of his afflicted Condition. As ſoon as the King knew him, though he was not ignorant how he had ſought his Reſtauration both by Force and Fraud, yet he lovingly embraced him, and cauſed him privately to be conveyed into the City. The King pretended he was ſick, and giving forth that he would diſpoſe of the Affairs of his Realm by his laſt Will and Teſtament, he called his Nobles together. He then ſignified that he would confer in private with each of them ſingly; and as every Man entred his Chamber, he cauſed him to be laid hold on, threatning him with Death if he would not conſent to the ſparing of his Brother, and that he ſhould reſign the Throne and Kingdom to him. Having by this means gained an univerſal Aſſent, he then opened the buſineſs in the preſence of them altogether. So *Archigallus* was reſtored to the Kingdom; and he dying in few Years, *Heliodorus* ſucceeded him with equal Juſtice and Glory.

CXVI. Rare and memorable was the Love that was betwi-

betwixt the *Vitellii*, they were named *Johannes Camillus*, *Paulus*, and *Vitellorius*; these four were the Sons of *Nicolaus Vitellius*, a principal Person in the City of *Tifernas*; to whom, while he lived, they perform-ed all due Obedience. He dead, all the rest were all ways, and in all things, obedient to the Commands of their elder Brother; and although for the greatness of their Military Virtue, they were all in high Reputation amongst them that bare Arms, and were Leaders of Armies in *Italy*, and were hired with great Stipends to assist on this or the other side; yea, tho they were all married, and had attained the Name of their Father, yet were they not affected with the least Ambition amongst themselves; nor was there ever any Breach of Love betwixt them. When the eldest of them died, the other yielded the Power of Command to him that was next in Age; in all things else they were alike, in such manner, that it is a difficult thing to find such another example of brotherly Love and Concord.

CXVII. *Darius*, King of the *Persians*, extreamly provoked by Crimes of an extraordinary Nature, had pronounced a Sentence of Death upon *Ithaphernes*, his Children, and the whole Family of them at once; the Wife of *Ithaphernes* went to the King's Palace, and there all in Tears, was so loud in her mournful Lamentations, that her Cries coming to the King's Ears, moved him in such manner to Compassion, that the King sent her word, that with her own he gave her the Life of any single Person whom she would make choice of among the condemned; The Woman begged the Life of her Brother. *Darius* wondred that she should rather ask his Life than the Life of her Husband or any of her Children; and therefore asked the Reason; who replied, That since her Father was dead she could never hope for a Brother more if she should lose this, but that her-self being but young as yet, might hope for another Husband and other Children. *Darius* was mov[illegible] this answer, and being himself repleat with b[illegible]ange [illegible]e had

Love as well as Prudence, he gave her likewise the life of her elder Son.

CXVIII. There was a Souldier in the Camp of *Cn. Pompeius*, who was in the War with *Scitorius*, perceiving a Souldier on the other side to press hard upon him, he fought with him hand to hand, and having slain him, he went about to strip him of his Arms; here it was that he found it was his Brother who had fallen under him, which when he discerned, having long and much reproached the Gods for their gifts of so impious a Victory to him, he carried his dead Brother into the Camp, and having covered the Body with a precious Garment, he laid the Corps upon the Funeral Pile, and put fire to it, which done he immediately drew the same Sword, wherewith he had slain his Brother, he thrust it into his Breast, and so falling prostrate upon the dead Body of his Brother, they were both burned together.

CXIX. And now an Example or two of the singular love of some Servants to their Masters, and for that purpose, tell how *Grimoaldus* Duke of *Beneventa* was invited by *Gondibert* King of the *Lombards* to assist him against *Partharis*, his Brother, he came accordingly, and having ejected the one, he slew the other Brother he came to defend, and so made himself King of the *Lombards*; and when he knew that *Partharis* was retreated to *Cacanus* Duke of *Bavaria*, he wrought so that he was expelled from thence *Partharis* not knowing whither to betake himself in safety, comes as a Suppliant, and commits himself to the Faith of *Grimoaldus*. But he, observing that Numbers of the *Scitinenſians* flocked daily to him; and fearing lest by the favour of the People, he should some time or other recover the Kingdom, not regarding his Oath, he resolveth to make him away and that he might perform it with less noise and tumult, he intended first to make him drunk, and then send his Guard to cut his throat while he lay buryed in Wine and sleep. This

counsel of his, was not so privately carried, but that it came to the Ear of *Partharis*, he therefore commands his Cup-bearer to give him Water in stead of Wine, (knowing then he could not indulge his Genius) lest his troubled head should prove unmindful of the danger he was in; nor could he abstain altogether from drinking, lest, *Grimoaldus*'s Spies should discover that he had intimation of his Intentions. The better therefore to colour the matter, after large drinking he caused himself to be carried by his Servants into his Chamber, as to sleep out his Debauch. There he consults with *Hannulphus*, his most faithful Servant, who thought it not safe to go forth, since the Servants of *Grimoaldus* stood at the Gate. But in regard necessity compelled, and that there was no other way of escape, he orders it thus; He covers his Head and Shoulders with the Skin of a Bear, which was there by chance, after the manner of a Rustick, and layeth upon his back a Mattriss, as if he was a Porter to carry it away; and then with good Blows of a Cudgel, drave him out of the Chamber; by this Artifice he passes unknown through the Guards, and accompanied with one Servant, got safe into *France*. When about Mid-night the Guards came to kill *Partharis*, they were opposed by *Hannulphus*, who besought them not to disturb his Masters rest, now sleeping, but to suffer him to sleep his large compotation he had that Night. Twice they were put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, whom they had determined to kill, they inquire of *Hannulphus* what was become of him, who told them plainly he was fled, and confessed that he was himself conscious to his flight. *Grimoaldus* admiring his Fidelity, who, to save his Master, had cast himself into such manifest danger of his Life, freed him from the punishment that all cry'd he was worthy of, with many Promises; alluring him, that from thenceforth he would change Masters, and serve him with the like Fidelity as he had done the former.

CXX. The *Babylonians* ſought to recover their loſt Liberty and ſhake off the *Perſian* Yoke, whereof *Darius* being advertized, prepared an Army to recover that City and State revolted, but finding the ſame a difficult Work, he uſed the Service of *Zopyrus*, who for the love he bore to *Darius*, did cut off his own Ears and Noſe, and with other Wounds freſh bleeding, he ſeemed to fly to the *Babylonians* for Succour, to whom he accuſed the cruelty of *Darius*, who, for having given him advice to give over the Siege of their City, had in this ſort diſmembred and deformed him; wherefore the *Babylonians* gave him that credit, as they truſted him with the diſpoſition and commandment of their greateſt Forces, which, when *Zopyrus* had obtained, after ſome colourable overthrows given to the *Perſians* upon Sally, he delivered the City into *Darius*'s hand, who had lain before it twenty Months, and uſed to ſay, that he had rather have *Zopyrus* unhurt, than twenty *Babylonians* beſides, that he had gained.

CXXI. Strange and wonderful were the Prodigies that foretold the Invaſions and Down-fall of that vaſt Empire of *Mexico*. For, it ſo hapned, that the King of *Teſcuco* (who was a great Magician, and had Conference with the Devil) came one day at an extraordinary hour to viſit *Montezuma*, the great Emperour of thoſe mighty Dominions, aſſuring him, that his Gods had told him there were great Loſſes preparing for him and for his whole Realm: Many Witches and Sorcerers went and declared as much; amongſt which there was one did very particularly fore-tell what ſhould happen; and as he was with him, he told him the Pulſe of his Hands and Feet failed him. *Montezuma* troubled with theſe News, commanded all thoſe Sorcerers to be apprehended; but they vaniſhed preſently in the Priſon; wherewith he grew into ſuch a Rage that he might not kill them, as he put their Wives and Children to Death, deſtroying their Houſes and Families. Seeing himſelf importuned and troubled with theſe Adver-

Advertisements, he sought to appease the Anger of his Gods; and for that cause, he laboured to bring a huge Stone, thereon to make Sacrifices; for the effecting whereof, he sent a great number of People with Engines and Instruments to bring it, which they could by no means move, although being obstinate, they had broken many Instruments. But as they strove still to raise it, they heard a Voice joyning to the Stone, which said, *They laboured in vain, and that they should not raise it, for that the Lord of things created would no more suffer those things to be done there.* *Montezuma* understanding this, commanded the Sacrifice to be performed in that place; and, they say, the Voice spake again, *Have I not told you that it is not the pleasure of the Lord of things created that it should be done? And that you may well know that it is so, I will suffer my self to be transported a little, then after you shall not move me.* Which hapned so indeed; for presently they carried it a small distance with great Facility, then afterwards they could not move it, till that after many Prayers it suffered it self to be transported to the Entry of the City of *Mexico*, where suddenly it fell into the Lake, where seeking for it, they could not find it, but it was afterwards found in the same place from whence they had removed it, wherewith they remained amazed and confounded. At the same time, there appeared in the Element a great flame of Fire, very bright, in the Form of a Pyramid, which began to appear at Midnight, and went still mounting until the Sun rising in the Morning, where it stayed at the South, and then vanished away. It shewed it self in this sort the space of a whole Year, and ever as it appeared, the People cast forth great Cries as they were accustomed, believing it was a Presage of great Misfortune. It hapned also that fire took the Temple, when as no body was within it, nor near unto it, neither did there fall any Lightning or Thunder; whereupon, the Guards crying out, a number of People ran with Water, but nothing

could help, ſo as it was all conſumed; and, they ſay, that the Fire ſeemed to come forth of pieces of Timber, which kindled more by the Water which was caſt upon it. There was a Comet ſeen in the day time, running from the Weſt to the Eaſt, caſting an infinite number of Sparkles; and, they ſay, the Form was like to a Tail, having three Heads. The great Lake betwixt *Mexico* and *Teſcuco*, without any Wind, Earthquake, or any other apparent ſign, began ſuddenly to ſwell, and the Waves grew in ſuch ſort, as all the Buildings near unto it fell down to the ground. They ſay, at that time they heard many Voices, as of a Woman in Labour, which ſaid ſometimes, *O my Children, the time of your Deſtruction is come*; and otherwhiles it ſaid, *O my Children! Whither ſhall I carry you that you periſh not utterly?* There appeared likewiſe many Monſters with two Heads, which being carried before the King, ſuddenly vaniſhed. There were two that exceeded all other Monſters, being very ſtrange; the one was, the Fiſher-men of the Lake took a Bird as big as a Crane, and of the ſame colour, but of a ſtrange and unſeen Form. They carried it to *Montezuma*, who at that time was in the Palace of Tears and Mourning, which was all hanged with black; for as he had many Palaces for his Recreation, ſo had he alſo others for times of Affliction, wherewith he was then heavily charged and tormented, by reaſon of the Threatnings his Gods had given him by theſe ſorrowful Advertiſements. The Fiſhers came about Noon, ſetting this Bird before him, which had on the top of his Head a thing bright and tranſparent, in Form of a Looking-glaſs, wherein he did behold a Warlike Nation, coming from the Eaſt armed, fighting and killing; he called his Diviners and Aſtronomers (whereof there was a great number) who having ſeen theſe things, and not able to yield any reaſon of what was demanded of them, the Bird vaniſhed away, ſo as it was never more ſeen; whereupon *Montezuma* remained very heavy and ſor-

rowful. The other which happened was, a Labourer, who had the report of a very honest Man, he came unto him, telling him, that being the day before at his work, a great Eagle flew towards him, and took him up in his Talons without hurting him, carrying him into a certain Cave, where it left him, the Eagle pronouncing these words, *Most mighty Lord, I have brought him whom thou hast commanded me*: This *Indian* Labourer look'd about on every side, to whom he spake, but he saw no Man; then he heard a Voice which said unto him, *Dost thou not know this Man whom thou seest lying upon the ground?* And looking then, he perceived a Man to lye very heavy asleep, with royal Ensigns, Flowers in his Hand, and a Staff of Perfumes burning, as they are accustomed to use in that Country; whom the Labourer beholding, knew it was the great King *Montezuma*, and answered presently, *Great Lord, this resembles our King* Montezuma; The Voice said again, *Thou say'st true, behold what he is, and how he lyes asleep, careless of the great Miseries and Afflictions prepared for him. It is now time that he pay the great number of Offences he hath done to God, and that he receive the Punishment for his Tyrannies and great Pride; and yet thou seest how careless he lies, blind in his own Miseries, and without any feeling. But to the end thou may'st the better see him, take the Staff of Perfumes he holds burning in his hand, and put it to his Face, then shalt thou find him without feeling.* The poor Labourer durst not approach near him, nor do as he was commanded, for the great fear they all had of this King. But the Voice said, *Have no fear for I am without Comparison greater than this King; I can destroy him and defend him; do therefore what I command thee.* Whereupon, the Labourer took the Staff of Perfumes out of the Kings hand, and put it burning to his Nose, but he moved not, nor shewed any feeling. This done, the Voice said unto him, that seeing he had found the King so sleepy, he should go awake him, and tell him what he had seen.

Then the Eagle, by the same Commandment, took the Man in his Talons, and set him in the same place where he found him; and for Accomplishment of that which he had spoken, he came to advertise him. They say, *Montezuma* looking on his Face, found that he was burn'd, the which he had not felt till then, wherewith he continued exceeding heavy and troubled.

CXXII. It will not perhaps be an ungrateful Undertaking, to give the Reader a Compendium of the Fall and Destruction of *Jerusalem*, which was ushered in by prodigious Presages and Comets.

And amongst other Presignifications of its Fall, there was one *Jesus*, the Son of *Ananias*, a Country-man of mean Birth, four Years before the War against the *Jews*, at a time when all was in deep Peace and Tranquillity, who coming up to the Feast of Tabernacles, according to the Custom, began of a sudden to cry out, and say, *A Voice from the East, a Voice from the West, a Voice from the four Winds of the Heavens, a Voice against* Jerusalem, *a Voice against the Temple, a Voice against the Bridegroom, a Voice against the Bride, and a Voice against the whole People.* Thus he went about all the narrow Lanes, crying Night and Day, so that they of *Jerusalem* hated him, and said unto him, Why cryest thou always this cry? But the Governour of the City forbad them to wrong him, supposing he was mad; therefore for four Years space he never left crying out, *Woe to* Jerusalem *and the Sanctuary thereof.* Whereupon being apprehended and scourged, he continued the same Language under the Blows, without any other Word. And they upon this supposing (as it was) that it was some Divine Motion brought him to the *Roman* Prefect; and by his Appointment being by Whips wounded, and his Flesh torn to the Bones, he neither entreated nor shed Tear, but to every Blow, in a most lamentable and mournful Note cryed out, *Woe, Woe, to* Jerusalem. This he continued to do till the time of the Siege, seven Years together; and at last, to his ordi-

nary note of Woe to the City, the People, the Temple, adding also, Woe to me, a Stone from the Battlements fell down upon him, and killed him.

The Year before the coming of *Vespasian*, there was seen a Star on the Temple, so bright as if a Man had so many drawn Swords in his hands. And the same time this Star appeared, which was at the solemn Passeover, that whole Night the Temple was light and clear as Mid-day, and continued so seven Nights together. Understanding Men knew well enough that this was an ill Augury, tho others thought it good. The same time also they brought an Heifer for a Sacrifice, which, when she was knocked down, she calved a Lamb.

Besides, there was a certain Gate, called the East-Gate, that was never opened nor shut, but twenty Men had enough to do about it, and the creaking of the Hinges might be heard afar off; this Gate was found open without any Mans help, and they could not shut it till a great number joyned their Strength.

Moreover, there was discerned on the *Sanctum Sanctorum*, a whole Night long, the face of a Man wonderful terrible.

There appeared also the same time, four Chariots with Horse-men, and great Blasts in the Sky, coming towards *Jerusalem*. In the Feast of the Weeks, the Priests likewise heard a Man walking in the Temple, and saying with a great and wonderful terrible Voice, *Come, let us go away out of this Temple, let us hence away.*

At that time also, there was a Writing found graven in an old Stone, *What time the Building of the Temple should be brought to a four square, then it shall be destroyed.* Now when *Antiochia* was taken, and razed by the *Romans*, and the Walls of the Temple were all bruised, the *Jews* making speed to repair the Ruines and Dilapidation, without Remembrance of the old Writing, they made the Temple four-square. Besides these Words, were found in the Walls of the *Sanctum San-*

Eorum, When the whole Building of the Temple ſhall be four-ſquare, then ſhall a King reign over Iſrael, *and that King and Ruler ſhall reign over all the Land of* Iſrael. Some interpreted this of the King of *Iſrael*, but the Prieſts ſaid it is the King of the *Romans*.

But beſides theſe Preſages, its Ruine might be foretold from their Diviſions amongſt themſelves. For, there reigned at that time a Spirit of Diſſention in that Town, which divided the People into three parts; whereof the firſt and beſt followed *Ananias* the Prieſt, who at that time had ſtained, unhallowed, and ſuſpended his Office of Prieſthood. Another Party followed ſeditious *Jehochanan*; the third was for *Schimeon*; ſo that in the midſt of *Jeruſalem* were Civil Wars while that the whole *Roman* Empire under *Veſpaſian* and *Titus*, were levying all its Forces for the levelling that renowned City to the Ground; for the Emperour being provoked and incenſed againſt them by their perpetual Rebellions, and by the ſlaughter of a vaſt number of *Romans*, whom they had inhumanly butchered and ſacrificed to their Fury. Now *Ananias* being perfectly a godly Man, and ſeeing the Commonwealth of *Jeruſalem* governed by the pleaſure of the Seditious, gave over his third part that ſtuck to him, to *Eleazer* his Son, who was the firſt Author of Sedition, and he that gave the firſt occaſion and the cauſe of all the Miſchief that befell to *Jeruſalem*, and the whole Land of *Judæa*; for, he began a Conſpiracy againſt the *Roman* Garriſons, and provoked *Iſrael* to take away their Lives.

Wherefore, there aſſembled to the ſeditious *Eleazer*, *Jehuda*, *Chezron*, *Schimeon*, and *Chiskihu*, young Men of the Nobles of *Jeruſalem*. *Eleazer*, with his Company, took the Temple and the Courts about it, appointing to his Men ſome to be Spies, and ſome to keep Watch and Ward about the Temple of the Lord.

But *Jehochanan*, who becauſe of the great Reſort of the People unto him, was ſtronger than *Eleazer*, he

took the Market-place and Streets, and the lower part of the City.

Then *Schimeon*, the *Jerusalemite*, took the highest part of the Town, so as that his Men annoyed *Jehochanan*'s part sore with Slings and Cross-bows:

Between these three was also most cruel Battels in *Jerusalem* for the space of five days, without ceasing or any breathing, and every day were very many slain, so that the Blood of the *Jews* that were then slain, ran in every place most abundantly through the Market places and Streets, even to the Temple of the Lord, like unto a Flood that had come of great Showers; and unto the Thresholds of the Gates of the Temple, the dead Bodies over-whelmed one another by heaps, for no Man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one side of him, and *Eleazer* on the other.

But *Schimeon* had the best place; from whence he might annoy both *Jehochanan* and *Eleazer*. The Slaughters did daily encrease and re-double, and many of the Priests and Elders assembling to the Temple, to beseech that these domestick and intestine Enemies might not pollute and defile the Temple with their Slaughters, were almost all slain for their Pains. Amongst others, was slain the Priest *Ananias*, and *Joshua* a Priest; but of the chiefest Priests, *Sechariahu* also, the most faithful Prophet of the Lord.

Then had the continual Sacrifice ceased thirty six days; for, ever untill that time were there some good Men or other of *Jerusalem* that always offered Sacrifice to the Lord. And *Daniel* foretold, in *Chap.* 2. *And from the time that the continual Sacrifice shall be taken away, and Abomination shall be put into Desolation, a thousand two hundred and ninety days.*

But now, when they would have continued it, and the Priests laid the Sacrifice upon the Altar, the Seditious would run upon them, and kill them, so that the Priests Bodies and their Cattel which they would have

ſacrificed, ſhould fall dead to the ground together. They that reſorted alſo out of the Country to *Jeruſalem*, for Devotions ſake, the Seditious ſlew, and utterly deſtroyed them, that few of them were left alive.

Moreover, the dead Bodies of the Men lay caſt in the Temple, and that without number trod under foot; and the dead Body of the Prieſt that was offering Sacrifice, lay upon the Earth, together with his Offering. And when any Man would offer any Sacrifice, ſtreightway one or other of the Seditious would ſtep to him and kill him, that the Blood of the Sacrifice and Sacrificer ſhould be mingled together; inſomuch, that the Pavement of the Temple being all of Marble, was made ſo ſlippery with the Blood and Fat of thoſe that were ſlain, that no Man could go upon it without falling. And the Prieſt ſhould no ſooner lay hold on the Sacrifice, but ſtreight another dead Body ſhould fall upon him; Stranger or other they ſpared none; ſo thus the dead Bodies of the good and bad, clean and unclean, wicked and vertuous, Thief and True-man, lay one upon another, and their Blood mix'd together in the midſt of the Temple, without reſpect of any Man, of what Degree or Condition ſoever he were. Wherefore the Fight and Slaughter was great, both in the Town, and in the Temple. Nay, whomſoever the Souldiers overcame, they ſet fire on their Houſe alſo, whereby the Fire took into the great Mens Houſes that were nigh the Temple, and into the Store-houſes, whereas againſt times of Neceſſity, and beſieging of the Town, were laid up in ſtore, Corn, Wine, and Oyl, to the number of a thouſand and four hundred Store-houſes, all filled full of Victuals; for the Elders and other godly Men, what time as *Veſpaſian* was in *Galilee*, they made up the doors of thoſe Garner-Houſes, and laid in Victuals into them, ſufficient for two hundred thouſand Men twenty Years; and now in this one Battel of the Seditious they were burn'd every one, which was a ſpeedy cauſe of Famine and Hunger in Je-

At the same time also, the Seditious pulled down and razed all their fair Houses and goodly Buildings, that there should be no Monument of any noble House left to any in the City of *Jerusalem*. So thus you see at that time the Lord visited the Citizens of *Jerusalem* with four kinds of Plagues, Sword, Pestilence, Hunger, and Fire; besides this, a fifth was added, the ruine and decay of all beautiful and glorious Buildings. And whersoever a Man turneth him, there was nothing but Desolation, Pollution (namely of the Temple and all holy things) Uproars, without all Rest and Refuge; no Help, no Succour, but every Corner of *Jerusalem* was full of howling and yelling, wailing and weeping, sobbing and sighing of Women and Children; here should ye hear the roaring and groaning of wounded Men, not yet thorough dead; there the Mourning and Lamentation of the Elders; younger Children crying out for Hunger; to be short, most sorrowful Oppression of them that lived, done by the Seditious, such Lamentations were made every where, that happy was he, that before this day died, and unhappy and in a woful case were all such as remained alive to see this day.

In the mean while, *Titus* was at *Alexandria* in *Ægypt*, making all manner of preparations for the laying Siege to this unhappy Town, and he received these Instructions from his Father *Vespasian*, by *Joseph* a great Man of the *Jewish* Nation:

I send unto thee here my beloved Son Joseph, *a Prince of the* Jews, *a Man of Experience, trained in War, in whom is great Wisdom; he shall be thy Father, and faithful Counsellor, thou shalt not do against his Counsel neither one way nor other, for he is a wise Man, wherefore thou shalt reverence and honour him according to his Merits, for the Lord is with him, and believe not rashly any Man that defames* Joseph *unto thee; rather put them to Death straightway, that will accuse him, for* Joseph *is a faithful Man, and a good Counsellor; and who is so ruled by his Counsel shall have a prosperous Success in*

that

that he goeth about; therefore when Joseph *shall come unto thee, after he hath refreshed himself a few days of his Labour and Travels at the Sea; then shalt thou prepare thy Expedition against* Jerusalem *to besiege it. And if the* Jews *receive thee peaceably, and will submit themselves under the* Roman *Empire, then beware thou indamage them in nothing, but rather repair their Cities, and let them be free from all Tribute for the space of two years; yet on this condition, that thrice every year they set a Flag with the Arms of the* Romans *upon their Walls, that is to say, at their three solemn Feasts, when as all the* Israelites *were wont to resort unto* Jerusalem, *and to appear before the Lord their God. Moreover, they shall offer for us every Feast a Sacrifice, upon the most Holy Altar that is in* Jerusalem. *And if they refuse to make Peace with thee, thou shalt utterly raze their Town and whosoever are left alive, and escape the Sword, those shalt thou carry away captive. If they desire to have* Joseph *for their King, we are content therewith. In any wise do not forget to be ruled by* Joseph's *Counsel, he shall be thy Father and thou his Son.*

Joseph being arrived at *Alexandria*, stayed with *Titus* there a whole month after he arrived from *Rome*. Then consulted they together to go to *Jerusalem* and besiege it; for *Joseph* understood well enough, that this came of the Lord, and that his Word could not be hindred. *Titus* therefore and *Joseph* with him departed from *Alexandria* with all their Army, and pitched their Tents at *Nicopolis*; from thence they came by water to *Thanisa*, so forth to *Tractea*, and leaving that, came to *Pelleis*, from thence they travelled through the Desart to *Baal-Javin*, after that to *Dieron*, so to *Gaza*, next to *Ascalon*, then to *Jabuam*, after to *Japho*, and so to *Cæsarea*. In these Journeys he won *Asam*, *Ascalon* and *Japho*, with all their Towns and Castles lying about them.

In the first Year of the Reign of *Vespasian*, the tenth Month, and the seventh day of the same, came *Titus* with *Joseph* and his Army to *Cæsarea*, a famous City, built

built by King *Herod*. In this City he sojourned untill all his Forces were rendevouzed, as well *Romans* as other Nations that were under the Dominion of the *Romans*, and came to aid them in the Siege of *Jerusalem*. Therefore *Titus*'s Army was wonderfully numerous and puissant, wherewith he abode at *Cæsarea* untill the Season was fitting for a Compaign; and then taking his march from thence to *Samaria*, the Citizens of that place received him with great joy, and much honoured him, wherefore he spared them and did them no harm.

From thence he came to *Apilona*, thirty Furlongs from *Jerusalem*, where he pitched his Tents, and leaving them there, he took six hundred Horsemen with him, and came to *Jerusalem* to view the Town, to know what height the Walls were of, what strength there was in the Town, especially of the Seditious, of whom every where great rumour was; finally, to receive peaceably all such as were desirous of Peace. But when he came to the Wall, he saw no Man neither go out nor in, for the Gates were shut up, and the Seditious had laid an Ambush without the City to trap *Titus*, who went somewhat before accompanied with a few, the rest following a pretty way behind. While therefore he was a viewing the Walls, the Seditious issued out of the Ambush that they had laid nigh unto *Apilona* and set upon the back of *Titus*'s his Men behind. Then issued another Party out of the Town, so that they had *Titus* between them, and running upon him, separated him from his Men, and invironed him on every side, where they slew sixty of his Men, and might have slain him also, save that they coveted to take him alive. *Titus* seeing himself beset, and abandoned of his own Men, who thought that it was impossible for him to escape, perceiving also that they went not about to kill him, but to take him alive; moreover, that he could in no wise escape, except he would make an irruption, and run through their Bands; he

he took heart, and valiantly brake through; slaying whomsoever came in his way to lay hands on him, and so escaped. If they had intended to have slain him they might have done it, but being desirous to take him alive (as he said) they abstained from striking him and so they lost him; and God did not deliver him into their hands, that by him he might scourge *Israel*. But the *Jews* seeing him to be thus escaped, repented that they had not killed him; saying one to another, what meant we that we killed him not while we might? It was ill done of us; therefore they pursued him, hurling and shooting after him with Engins of War, but they could not overcome him, for God preserved him, that he might afterwards deliver *Jerusalem* into his hands; so he returned to *Ajilona*.

The next morning brought *Titus* all his Army to *Jerusalem*, determining to incamp himself upon the Mount *Olivet*, where he accordingly pitched his Tents right over against the Brook *Cedron*, that ran between the City and the Wall, and many times ran very shallow. *Titus*'s Camp was about six Furlongs from the Town.

The next morning they of the Town seeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies assembled together and fell to agreement every Man with another, intending to turn their cruelty upon the *Romans*, confirming and ratifying the same Attonement and Purpose, by swearing one to another, and so there was Peace among them. Wherefore joyning together those that before were three several Parties, they set open the Gates, and all the best issued out of them with a horrible noise and shout, that they made the *Romans* afraid withal, in such wise that they fled before the Seditious, who suddenly did set upon them at unawares. But *Titus* seeing his Men flee, rebuked and incouraged them to withstand manfully the *Jews*, so that very many were slain on both sides. But the *Romans* were not able

long

long to abide the force of the *Jews*, albeit that *Titus* with his choiceſt and moſt valiant Souldiers did manfully keep their ground, and never retreated. *Titus* laboured and incouraged the reſt to fight; but they were ſo diſmay'd, that they wiſt not what to do. Nevertheleſs *Titus* and his Men ſuſtained their Efforts with that bravery and courage, that the *Jews* at length left the Field, and withdrew themſelves into the Town.

The next day *Titus* took all his Army ſave a few that he left in his Camp to keep his Baggage, and went down the Mount *Olivet*, ſetting his Men in Battel array againſt the Gates of the City.

Then exhorted he them to play the Men, and although they were come down the Hill, yet they ſhould not fear the *Jews*, concerning their Camp they had left behind them, for the Brook *Cedron*, *ſaith he*, is between our Camp and the *Iſraelites*. With theſe words they were incouraged, and determined to incounter with the *Jews* under the Walls, hard by the Gates of the City, truſting to the ſafeguard and defence of the Brook *Cedron*.

The Captains of the Seditious likewiſe uſed Policy, for they dividing their Men, ſent one Company to paſs ſuddenly the Brook *Cedron* to invade and ſpoil the *Roman* Camp that was left in the Mount. Theſe therefore went and fought with the *Romans* upon the Mount, and drove them out of their Camp.

Titus looking behind him, and perceiving that the *Jews* had gotten over the Brook, and were ingaged with his Men, he was in ſome kind of Conſternation, ſeeing himſelf invironed with Battels on every ſide.

They within the Town, when they ſaw their Fellows once at the Mount *Olivet*, they opened their Gates, iſſued out with all their Power that was left in the Town, and encountred with *Titus*, where he had ſet his Men in array over againſt the Gate, where they made a great ſlaughter of the *Romans*, ſo that at length

they

they betook them to flight over against Mount *Olivet* and in their flight many of them were slain by the *Jews* that pursued the Chace. Upon this, divers of *Titus*'s Soldiers (seeing themselves beset both before and behind) counselled *Titus* to flee with them to the Mountains to save his Life, lest he should be slain by the *Jews*, and they altogether with him; for thou, say they, art a great Lord of many Kingdoms, and God shall one day bring thee to the Imperial Crown of our Lord thy Father. Now therefore, if thou shouldst be slain by the *Jews*, we are all but dead, and what good should thy Death do either to thy self or to others, to be slain like one of us? *Titus* would not be ruled by them, nor receive their Counsel, but kept his ground boldly, without once turning his Face, saying, *I will choose rather to die with Honour than to live with Shame.* And with that he rushed upon the *Jews* that were nigh him, and compelled them to recoil.

When the *Jews* that had environed the *Roman* Camp, saw that, they left the *Romans*, and came flocking about *Titus* by Routs, assailing him on every side, endeavouring also with all their Might, to over charge him; where in that place was a sore and vehement Fight, and much People slain on both sides: *Titus* escaped narrowly from being slain in that Fight, and had died indeed, if certain of his valiant Souldiers had not rallied and returned unto him, and rescued him out of the *Jews* hands. That day were the chief of *Titus* his Souldiers slain; then the *Jews* retired to their place at the Walls side.

They also who went to the Mount *Olivet* returned homeward by the Brook *Cedron*: The *Romans* seeing that, pursued them; whereupon the *Jews* returned again upon the *Romans*, who fled by and by. Thus the *Jews* put the *Romans* to flight thrice upon one day.

It came to pass then, that the external Wars ceased, and intestine Civil Wars returned most terribly amongst the

the Seditious at *Jeruſalem*; for, upon the firſt day of the high Solemn Feaſt of Paſſeover, Captain *Jehochanan* and his Men came into the Temple of the Lord, where he was honourably received of the Prieſts and Elders, with the reſt of the Commonalty. And when they were within, they caſt off their upper Garments, under which they were armed with Coats of Mail, and Swords tied to their Thighs. After that, they beſet the doors, and laid hold of the Prieſts, ſlew them and the People alſo, their Hearts were ſo cruelly bent againſt their Brethren, neither regarding the reverent Countnances of the Men, nor inclining to the Prayers of them that beſought them, without ſparing Women or Children, no, not the ſucking Babes.

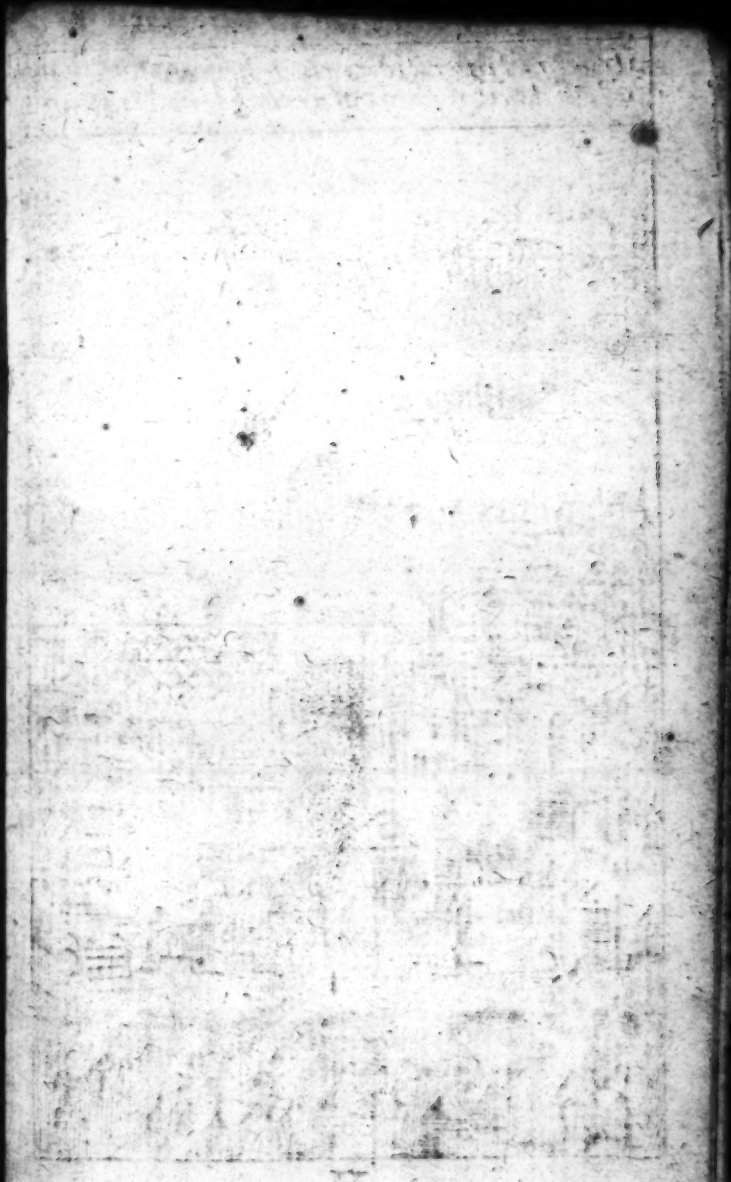
This done, *Jehochanan* ſtood up, and openly proteſted, That neither *Schimeon*, nor *Eleazer*, nor any of the reſt of the Captains of the Seditious, nor any Man elſe, ſhould have Sovereignty in that City but he. The other hearing that *Jehochanan* had wrought ſuch diſpleaſure to the People of God in the Temple, roſe together, and ſlew very many of *Jehochanan's* Party; but in the mean ſeaſon, what of the one part and what of the other, the *Iſraelites* went to wrack, and were ſlain in great numbers.

Tidings came to *Titus*, how the *Jews* were at odds among themſelves, and ſlew one another daily; whereat he rejoyced greatly, and came with his whole Hoſt to the Town, where he found certain *Jews* without, that had fled becauſe of the Rage of the Civil Wars. When they ſaw *Titus*, they came and beſought him to enter the Town, and deliver them from the Cruelty of the Seditious, and they would be his Servants; for theſe Wars had made them almoſt weary of their Lives. Yet *Titus* gave little credit to their Tale, although they uſed many words to perſuade him it was true. For he remembred that within three days afore he ſaw the *Jews* fight againſt him eagerly, all with one accord, ſo earneſtly reſcued and defended one another,

another, that no discord appeared to be among them; wherefore he would not trust their words, in that they required Succour, and offered to yield. And as they were thus debating the matter, suddenly they heard an uproar in the Town, and wonderful hurly burly, some crying, *Open the Gates and let* Titus *come in*, others cryed, *Shut the Gates, and let not the* Romans *come in*. Then certain upon the Walls called to the *Romans*, speedily to come unto the Town, and they would then open the Gates, that they might enter in; requesting the *Romans* to deliver them from the Tyranny of the Seditious, lest (said they) we should be all slain by the hands of these ravenous and seditious Persons. The *Romans* therefore ran to the Gates, and when they approached nigh to the Walls, and were come within danger, the *Jews* hurled Stones from the Walls, and shot Arrows at them, slaying very many of the *Romans*. The other *Jews* also that were without the Town, and had besought *Titus* to deliver them from the hands of the Seditious, began again to assail the *Romans* that were gone to the Walls, with much force, that many of them they slew, the residue they put to flight, and the *Jews* followed the Chace almost to *Ajilona*.

Then the *Jews* mock'd and flouted the *Romans*, calling them fresh-Water Souldiers, Men of no Experience, and innocent Fools that never saw the Trains of War before; clapping also their Targets, and shaking their Swords against them in Mockage. The *Roman* Captains seeing these things, they took great Disdain, and in great Anger would have turned back upon the *Jews* again, had not *Titus* commanded the Retreat to be sounded.

After that *Titus* had given Caution to his Officers for the preventing being any more deceived by the Wiles and Stratagems of their Enemies, considering how earnestly the *Jerusalemites* were bent against one another, how they were become such cruel Enemies, that each of them



Strang Apperitions that appeared in the Clouds at ye Siege of Ierusalem Page 133

them conspired the others Death, he caused the Pits, Cisterns and Trenches that were about *Jerusalem* to be damm'd up, and stop'd with Earth, that the Ways might be levelled for his Army. This done, he encamp'd himself nearer the Walls; against which Attempt the *Jews* issued not out of the City after their accustomed manner, to put them back from the Walls. For *Schimeon* was otherwise busied; he had entertain'd ten thousand Men of the seditious *Jews*, and joyned himself to *Jacob* the *Edomite*, Captain of nine thousand *Edomites*, with whom he had made a Conspiracy utterly to destroy Captain *Jehochanan*; and setting upon him, they compelled him to flee into the Court of the Temple where he remained in the Gate of the entrance of the Temple, with eight thousand and four hundred good Men of War, all well appointed in Armour.

Eleazer also was against him, and joyned with *Schimeon*, becoming an Enemy to him that before had saved his Life; and so they both together assail *Jehochanan*, neglecting the defence of the Town. By this means the *Romans* encamped themselves about the Walls at their Pleasure, raising Towers, and casting Trenches to plant their battering Rams to beat down the Walls.

The common People of the *Jews* that were under the Rule and Government of the three Seditious Captains, namely, *Schimeon*, *Eleazer*, & *Jehochanan*, who far passed *Schimeon*, and *Schimeon* was far worse than *Eleazer* (tho *Eleazer* was the head Author and first Beginner of Sedition in all *Israel*) were amongst them as a Sheep ready to be killed; for, the aforesaid seditious Captains slew the People at their Pleasure, and divided them into Bands, casting Lots upon them who should have which, so that one had anothers Men, and another his Men: And thus did they not only with their own Men, but also with all the rest of the People, in such wise, that when the *Romans* made any Assault,

then joyned they together as one Man, to reſiſt the *Romans*; to whom, when they had given a Repulſe, then would they return to their Civil Wars, and fall together by the Ears among themſelves.

Extream and dreadful was the Civil Conflict at that ſeaſon between the aforeſaid Captains, and ſo ſore that the Blood ſtreamed down the Channel out of the Gates of *Jeruſalem*, like as a Brook that runneth out of a Fountain and Well-ſpring.

Hereupon, *Titus* went to view what way he might beſt aſſault the City; and as he deviſed with himſelf, he eſpied a Plain on that ſide where the Sepulchre of *Jehochanan* the High Prieſt was; where he ſtayed a while, and ſent one of his Captains that were then with him, called *Nicanor*, to parley with the *Jews* that were upon the Walls, to move them to Peace; willing him to ſay thus unto them, Friends, My Lord *Titus* is deſirous to ſpare you, and to make a League with you, that you might be at quiet, and out of this Danger and Deſtruction; and if you be ſo diſpoſed to conſent thereunto, *Titus* ſhall make a League with you before it be yet Night. *Nicanor* went and ſpake unto the People in ſuch wiſe as *Titus* had willed him. The *Jews* gave him no Word of Anſwer, but held their Peace; wherefore *Nicanor* ſpake to them again, and as he was talking to them, one from the Walls ſhot him with an Arrow and killed him; whereat *Titus* was exceeding wroth that they ſhould ſhoot at his Captain, offering them Peace, and his Death grieved him much. Wherefore he commanded Ladders, Brakes, Slings, battering Rams, and other Engines of War to be brought to aſſault the Town. So the Souldiers brought a battering Ram to batter the Walls, and planted it upon a Mount accordingly.

The *Jews* ſeeing that were ſore afraid; wherefore the three Seditious Captains joyned themſelves in Friendſhip, and forthwith opening the Gates, iſſued out, and beat the *Romans* from their Pieces and Engines

gines, that were now ready addreſſed, ſetting fire on the Ram, Slings, and all the other Engines, a few excepted, which *Titus* and his Men ſaved from the Fire.

In this Conflict the Men of *Alexandria* that ſerved *Titus*, behaved themſelves like brave men, in the reſerving of the Slings from the *Jews*: yet the *Jews* prevailed, and got the upper hand of them, till *Titus* came with a ſtrong Power of choice Men to ſuccour the *Alexandrians*, where twelve of the ſtouteſt *Jews* were ſlain.

In the ſame Skirmiſh, *Jehochanan*, a Captain of the *Edomites* that came to aid the *Jews*, was ſlain by an *Arabian* that came behind him and ſhot him with an Arrow while he was talking with the *Romans* that intreated him to come to them, for whom the *Edomites* mourned and lamented; for he was a good Man of War. The next Night certain of the Seditious, chiefly of *Jehochanan*'s and *Schimeon*'s Company, iſſued out and came to the three wooden Towers that *Titus* had erected before the Walls, to view out of them the Town, and to ſee what the *Jews* did within, which were there placed, and without alſo a ſtrong Party of able Souldiers for their Defence; upon thoſe without fell the *Jews*, and ſlew many; the others fled to *Titus*'s Camp. The *Romans* that were in the Towers knowing nothing of the matter, and truſting to them that were ſet about the Towers for their Safeguard, ſlept all the Night. After the *Jews* had thus ſlain the *Roman*'s Watch, and put them to flight, they came to the Towers with Saws, and cut the Feet aſunder, ſo that they fell ſuddenly, together with them that were within, which were very many, and ſlew them every one. *Titus* hearing the Allarm, and the craſhing of the falling of the Towers, was ſore afraid, and all the whole Army; and not knowing what the matter was, they durſt not ſtir towards it. So the *Jews* returned ſafe into the Town.

On the morrow *Titus* brought his whole Power to the Walls, and while the *Jews* were at Contention in the Town, he addreſſed another Ram, wherewith he ſuddenly ſtruck the outer Wall, and battered it through. Whereupon, the People that warded that Wall were forced to withdraw themſelves within the Safeguard of the ſecond Wall: then *Titus* commanded his Souldiers to raze to the Ground that Wall that he had pierced, and to carry away the Stones thereof, that there ſhould be no Let nor Hinderance to his Men. This was the moſt ſubſtantial and ſtrongeſt Wall of all, thicker than both the other, and was builded by *Herod*: the *Romans* labouring earneſtly in defacing of the outer Wall, were ſlain in great numbers by the *Jews*, from the middle Wall, before they could finiſh their purpoſe. The chief of the *Jews* perceiving that *Titus* had not only taken, but alſo quite pulled down the outer Wall, and how there was now but two Walls left about the Town, it went to their Hearts, and made them look about them; therefore the Seditious began now earneſtly to think of Unity and Concord among themſelves, ſo that they divided the Town among them into three Wards. *Jehochanan* was appointed to that Ward that is on the North part of the Temple beſide the *Antochia*; that part of the Town that was toward the Tomb of *Jehochanan* the High Prieſt, was aſſigned to *Schimeon*; to *Eleazar* was committed the keeping the Well. Theſe exhorting one another to act after a couragious Manner, did valiantly reſiſt the *Romans*; ſo that the Conflicts then began to be ſore and hard. The *Romans*, for their Renown and Fame, laid on ſtoutly, and the *Jews* again ſtuck ſtiffly to their Defence, ſeeing their End at hand if they were ſlack. *Titus* now and then exhorting his Souldiers to act like Men, promiſing them that would valiantly make any Enterprize upon the *Jews*, abundance of Gold and Silver, and much Honour withall. Then ſtep'd forth one of the Souldiers, named *Longinus*, and put himſelf among the Rours of

the

the *Jews* that were issued out of the Town where he slew a couple of the chief of them, and presently recovered himself again within the Array of the *Romans*, but the *Jews* shrunk not from the *Romans*, for they were in a fervent Rage and wonderful Disdain; and to further their Courage, *Schimeon* came to his Men, and cried unto them with a loud Voice, saying, For the reverence of God's Friends, flee not this day; whosoever doth flee, let him be sure he shall dye for it, and his House be destroyed.

Titus also admonished his to keep their Array, and not to give back to *Schimeon*. Then went he himself to that part of the Town where *Jehochanan*'s Ward was, there he caused a battering Ram to be planted, and bent against the Wall, (for there was a very fair Plain.) There was at that time in *Jerusalem* one called *Kantor*, who got him a Company of the Seditious, and shot from the Walls into the *Romans* Army, where he slew very many, and compelled the rest to retire. This *Kantor*, with nine other lusty Men, whereof he was the *Decurion*, defended one part of the Town. Now as the *Romans* bended the Ram to batter the Wall, *Kantor* cryed unto *Titus*, I beseech thee, My Lord *Titus*, be merciful unto this most famous City that is almost beaten down already, do not deface it utterly, but take Pity of the Sanctuary that is in it, and destroy not the Habitation of the Lord God. *Titus* at his request commanded his Men to stay, and to leave off battering the Wall. Then said he to *Kantor*, Come forth hither to me, and thou shalt save thy self; I will pardon thee, thou shalt not be destroyed. *Kantor* answered, I will see if I can perswade these my Fellows to come with me. But he did it upon colour, for none other cause, than craftily to trifle out Time, whereby he might cause *Titus* to leave off the Assault for a while, so he spake unto his fellows which knew his Mind, that the *Romans* might hear, *Let us go down and flee to the* Romans *Army*; then they drew out their Swords as

tho they would kill him, and ſtriking upon his Harneſs, he fell down to the Ground in the ſight of the *Romans*, which were ignorant of his Deceit. Then one of the *Romans* let fly an Arrow that wounded *Kantor* upon the Face, and glancing from him ſlew another that ſtood by him. Then *Kantor* cried out, What do ye? Will ye ſhoot at us that deſire to be at Peace with you, which ye granted your ſelves, and now will ye break your Promiſe that ye made unto us? Is this the Reward, My Lord *Titus*, that thou rendereſt me for going about to flee unto thee, that thy Souldiers ſhoot at me, hearing me require Conditions? Now therefore, My Lord, may it pleaſe thee to ſend hither ſome Man of Honour to me that I may come down and receive Aſſurance of thy Promiſe to be as one of thy own Men: *Titus* thinking he meant good faith, ſpake unto *Joſeph*, willing him to go and make peace with the *Jews* in his name, then to bring him unto him, that he might find ſafeguard of his life from the common Deſtruction; *Joſeph* anſwered, why wilt thou ſend me: what have I offended thee in? have not I ever done thee true and faithful Service; therefore if thou bear me any good will or favour, ſend me not unto him whom I cannot truſt. For *Joſeph* miſtruſted ſome ſubtilty, knowing *Kantor* afore. So *Titus* ſent one *Jarus*, who ſaid unto *Cantor*, come down and let us go together to *Cæſar's* Son.

Kantor deſired him to hold abroad his Cloak-lap, that he might hurle him down his Mony that he had there (leſt the *Jews* perceiving it would take it from him) and then he would come down: and *Jarus* held up his lap to receive the Money that *Kantor* ſpake of, *Kantor* with all his might caſt down a great ſtone, which *Jarus* eſpying, leapt aſide and avoided: but it lighted upon one of his Fellows, and ſlew him. *Titus* was wonderful wroth at this, and forthwith planted yet another Ram againſt the Walls, and at length laid it flat upon the ground.

Then

Then commanded *Titus* to make Fires about the Walls, where the *Jews* should think to escape: *Kantor* seeing that, would have fled, and as he made haste to escape the Fires, the weight of his Armour bare him down into the Fire, and there he died, more desirous of death than life.

Then entred the *Romans* within the second Wall, against whom the Seditious issued, and fought with such vehement force, that they prevailed against their Enemies, slew many of the *Romans*, and forced the rest to retire unto the first Wall that they had beaten down before.

In this Skirmish *Titus* himself took a Bow, and shot at the *Jews* in such wise, that not one of his Arrows were spent in vain, but that it did some annoyance unto the *Jews*. The *Jews* notwithstanding gave them the Repulse from the Town, and they were not able to make their Party good with them. Within four days after came unto *Titus* a new supply of Souldiers, out of all Quarters, for aid to the *Romans*, by whose help they prevailed against the *Jews*, at such time as they issued out of the Town, and constrained them to withdraw themselves within the Walls.

Yet *Titus* pitying the miserable state of the City, Temple, and the People of the Lord, at that time commanded his People to withdraw themselves from the Walls, and to leave off the Assault for a while, that he might offer Peace to the *Jews*, to see if they would be now content to submit themselves unto the *Romans*, to have quietness and rest without danger of Destruction. Wherefore he gave them Truce for five days; and upon the fifth day he came to the Gate of the City, where he espyed *Schimeon* and *Jehochanan* together preparing Fire to destroy the *Roman* Engines of War; for all the *Jews* had agreed together with one mind still to withstand the *Romans*. Wherefore *Titus* perceiving the *Jews* to be so desperately bent, that they had even vowed their Lives to Death, he began to offer

and propoſe unto them conditions of Peace, and ſharply to reprove and blame their obſtinate Stubborneſs, ſaying, I have won two of your Walls, and ye have but one left; therefore, if ye will continue ſtill in this ſelf-will'd frowardneſs, what will you do (moſt miſerable creatures) when as I ſhall alſo gain the third Wall and quite deſtroy your City, pulling down the Temple and all? why do you not rather favour and ſpare your own lives, your Wives and Children? but the *Jews*, ſet upon a ſullen Obſtinacy, would in no wiſe hear *Titus* ſpeak.

Therefore *Titus* ſent *Joſeph* to declare his mind unto them in *Hebrew*, that they might ſafely, credit his promiſes, and the Peace that was offered, *Joſeph* therefore went and ſtood over againſt the Gate, keeping himſelf a loof off, for he was afraid to come nigh the Wall, knowing that the People hated him, becauſe he had yielded himſelf to the *Romans*; he called therefore unto them aloud, and told them in a very pathetick ſpeech, the whole Hiſtory of all former diſtreſſes and ſufferings of their Nation, and what perpetual Calamities this obſtinacy of theirs might bring upon them. But the return they made to all his good Counſel and advice was gnaſhing of their Teeth, hurling of Stones and Darts at him from the Walls to have killed him; whereupon he began to rebuke them, and repreſented to them, with all the tenderneſs imaginable, how fatal this Stubborneſs of theirs would prove to them, and he did it to that purpoſe, that the People hearing him, wept wonderfully, for they could have been content to have followed his advice. At this time *Titus* gave command unto all the *Romans*, to ſend again the *Jews* that were Priſoners and Slaves into the City; by which means he ſtrikes from himſelf the Blood of the *Jews*, and laid it upon the Necks of their Maſters, for *Titus* took pitty of them thorough *Joſeph*'s Oration and good Counſel. The common People of the *Jews* deſired nothing more than to have come forth, and fall to agreement, to make peace with *Titus*; but *Schimeon Eleazar*, and *Jehochanan*,

Jochanan, Captains over the Seditious, ſet ſtrong Watch and Ward at every Gate, charging them to kill all that ſhould go forth. Thus were many killed which would have fled forth to *Titus*, and the City of *Jeruſalem* was cloſed up, and no Man could get out or in. In the mean ſeaſon fell a great Dearth and Famine in *Jeruſalem*, inſomuch that the Seditious ſearched every mans Houſe and Cellar for Food.

And becauſe a certain Houſholder withſtood them they killed him; thus they dealt with all them that dwelled in *Jeruſalem*, till the Victuals in the Town was all ſpent, that Men began to ſeek Dung, and even Mans Excrements, to eat; by which means, much of the People died for Hunger. Whoſoever at that time could get any Herbs or Roots, Mice, Serpents, or other creeping Worms (whatſoever they were) to eat, he was counted happy, becauſe he had found Meat to ſuſtain and ſave his Life withal in that hard Famine and terrible Hunger, Moreover, Whoſoever had any Corn in ſtore, that no Man knew of, he was afraid to ſend it to the Mill, or bake it, becauſe of the wickedneſs of the Seditious, leſt they ſhould take away from them their Suſtenance; wherefore many did eat the dry Corn unground in their Cellars privily.

At that time alſo were many exceeding rich Men in *Jeruſalem*, who ſtole Meat from each other; ſo that the Father ſnatched Meat from the Son, and the Son from the Father; the Mother ſnatch'd from the Children, the Children likewiſe from their Mother; and ſuch as fled out of the Gates, or otherwiſe, let themſelves down over the Walls in the night Seaſon; who being ſuſpected to be the Seditious Perſons, the *Romans* killed them without. This Evil therefore and Diſtreſs encreaſed ſo long, that the People had devoured all that ever crept on the Earth, from the Mouſe to the Spider, from the Newt to the Weeſel, whereby a moſt grievous Peſtilence followed, that innumerable of the People of the Land died, and there was no Man to bu-

ry them.

When they chanced to find any dead Horſe or other Beaſt in the Town, a Man ſhould ſee many *Iſraelites* ſtrive and fight for it; in all Points like to famiſhed Ravens lighting upon a dead Carcaſs, ſo that in ſuch Contentions very many were ſlain. Therefore, when divers Men, with their Wives and Children, got out of the City to gather Herbs to eat, and chanced among the *Romans*, the *Romans* laid hold on the little Children and killed them; ſaying, we will diſpatch theſe, leſt when they grow once to mans Eſtate they make War upon us as their Fathers do at this day. So many as came out of the Gates of the City now and then the *Romans* killed and hanged them upon Gallows, over againſt the Gates of *Jeruſalem*, to the number of five hundred; After the ſame manner, *Schimeon*, *Jehochanan*, and *Eleazar* dealt with thoſe *Romans* whom they could by any Train catch, and hanged them upon the Walls. Whoſoever alſo they could perceive would flee unto the *Romans*, they hanged them likewiſe over the Walls, to the number of five hundred. But *Titus* gave command to all his Souldiers, that no man upon pain of Death ſhould kill any of them that fled out of *Jeruſalem*, for he took pity of the *Iſraelites*, and ceaſed not to ſpeak friendly and lovingly to the *Jeruſalemites*; ſo that he went once again to the Walls, and ſpake unto the *Jews* in this ſort.

Hear I beſeech you the Counſel of *Joſeph*, and come unto me that you may live, and not periſh utterly. Spare your People; why will you oppreſs them, vexed with hunger, thirſt, peſtilence, and beſieging? But the Seditious hearing *Titus* ſpeak, were wonderfully incenſed, and intended to add miſchief upon miſchief, handling yet more cruelly the People of God. Moreover, they rail'd at *Titus*, to provoke him to anger, that he might leave off ſpeaking to the People, which had now almoſt loſt their obedience and fear of the Seditious.

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Wherefore the Seditious spake unto the *Romans*, It is better for us to die with Hunger, and to be killed in this affliction, so to come to the Bliss and Light we hope for, than to live and see the most holy Temple of God defiled and destroyed. When *Titus* saw this he commanded an Iron Ram to be set to the Wall to batter it, that he might deliver those poor wretches out of *Schimeon*, *Eleazar* and *Jehochanan*'s hands, who held them in as Captives.

At the same time as they erected that Engine to the Wall, it happened there was in the Camp a certain young man whose name was *Memaganin*, Son of *Antiochus* of *Macedonia*, one of the Kings of the *Grecians*, who came at *Vespasian*'s command to aid *Titus*. This same young man was very swift, a good Runner, and a hardy Souldier, but he lacked Discretion. He came to *Titus*, and said, I cannot but marvel at thy Souldiers that vanquish all Nations, and dare not set upon the *Jews* to kill them.

Titus hearing the young King say so, smiled, and said; How chances it, that being of this Judgment, thou arm'st not thy self, and makest thee ready to do like as thou sayest; why drawest thou not out thy Sword to declare thy man-hood upon them.

Wherefore the young King incouraged himself, and called together all his *Macedonian* Souldiers, then approached to the *Jews*, and began Skirmish with them, shooting with their Bows and Arrows apace. But at length the *Jews* handled them, that not one of the *Macedonians* escaped, save only the young King, which by his good footmanship and swift running, got away and returned to *Titus*.

This *Memaganin* was of the Kindred of *Alexander* the great King of *Macedonia*, who had the Dominion of the whole World, and when all Nations and People stood in awe of *Josephus*, the Priest demanded of him whose Son he was; he answered, *I came of the seed of* Alexander, *I am the tenth from him*. *Joseph* said it may well be a

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thou haſt ſaid, that thou art of the Succeſſion of *Alexander*, for the valiantneſs of thy heart which thou haſt ſhew'd, declareth no leſs. Howbeit, thou ſhalt underſtand, that the *Romans* have done wiſely to abſtain from the Aſſault at this time, becauſe they knew they ſhould have to do with a moſt valiant Nation, which thou having ſo well tryed, may'ſt report and teſtifie when thou art asked the Queſtion.

After this, *Titus* divided his whole Army, and laid them privily in Ambuſhes round about the Walls. He prepared moreover Rams of Iron to batter the Walls. Of theſe four, one he planted upon the ſide of the place called *Antochia*, the Engine was thirty Cubits long. The ſame night Captain *Jehochanan* with his Company iſſued forth, and undermined the ground, under the Wheels of the Waggons that bare the Rams, putting pitched Boards, oyled, and done over with Brimſtone, in the Trenches under the Wheels; and under the Boards they ſpread Leather, which likewiſe was ſmeared and done over with Pitch, Oyl, and Brimſtone.

Then they ſet fire upon the Boards, which burn'd till they came to the feet of the Rams; and they being ſet on Fire and burn'd, the Engine fell upon the Watch that was appointed to keep it, being aſleep, and killed them; whereat the *Romans* were diſmayed, and ſaid, It is not poſſible we ſhould aſſault this City hereafter, for they have burn'd all our Engines of War, wherewith we have ſubdued all other Kingdoms; ſo that now of fifty Iron Rams we brought with us, we have but ſix left, and the ſeditious Jews have burn'd three of them, What ſhall we now do? How ſhall we batter the Walls hereafter? The Jews upon the Walls hearing their Words, flouted them, and laughed them to ſcorn; wherefore *Titus* incenſed with Anger, commanded the other three Rams to be addreſſed in the place of thoſe which were burn'd. In the mean ſeaſon, while the *Romans* were at work, four young Men moved with great Zeal, whoſe Names were,

were, first *Theopatius Galileus*, the second *Magarus Chebronita*, the third *Jorminas Schomronitu*, the fourth *Arius Jerosolymita*. These, all armed, issued out into the Camp of the *Romans*, that then stood about their three Engines and Iron Rams, devising how to batter the Walls of the City, some of whom these Men killed, the other fled. Then two of them stood at Defence, to keep off all those that approached nigh the Engines, while the other two, *Jerosolymitanus* and *Schomronitu* daubed the Timber with a certain matter which they had prepared to make it take fire, and straightway set fire on them; so that suddenly the Rams were on a light fire; then they all four joyning together, withstood the *Romans*, that they should not come at the Engines to quench the Fire. Shortly the Rams fell down, and the *Romans* stood aloof, hurling Stones, and shooting thick at them; for they were afraid to come nigh them, because of their great fierceness, although they were three thousand Men that kept the Rams; yet these four set nothing by them, nor yet ever went off the ground till the Rams were clean burnt up, though the *Romans* shot never so thick at them. *Titus* hearing the Valiantness of these Young Men, and the Harms they had done unto the *Romans*, made speed with his whole Host to save the Rams from the fire, and to apprehend those Young Men. Then forthwith issued out *Schimeon*, *Jehochanan* and *Eleazer*, Captains of the Seditious, with their Souldiers, sounding their Trumpets, and made the *Romans* retire, that they could not come nigh the Fire, and so rescued the four Young Men from the *Romans* that had environed them round about.

In that Skirmish were killed ten thousand and five hundred Men. Then gathered together all the whole Army of the *Romans* to assault the *Jews* at once, approaching hard to the Walls of *Jerusalem*, where they cryed unto the *Jews*, saying, What, are you Oxen or Goats, that you fight on this fashion upon the Walls?

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Will you be taken in the midſt of the City, like as Oxen or Goats are taken in their Folds? If ye be Men, come forth, and let us try our Manhood here in this Plain. But you by ſtealth and unawares ſet upon them that keep our Engines, ſnatching them up like as they were Wolves ſhould ſnatch Sheep, then run away into the Town as the Wolves run into the Wood. If there be any Manhood in you, behold we are ready here, come forth to us, ſo many for ſo many, and then we ſhall ſee what end will come thereof. When the Captains of the Seditious heard that, they ſpake unto the Warriours that were in *Jeruſalem*; Which of you will go out with us to thoſe Dogs, to ſhew our Force and Stomach for the Sanctuary and City of the Lord? Then five hundred tall Fellows of their own Accord, iſſued out upon the *Romans* ſuddenly, and ſlew eight thouſand Men, and compelled the reſt to retreat from the Walls; The *Romans* then felt what Valiantneſs the *Jews* had; for the *Romans* were in number forty thouſand fighting Men, and the *Jews* were only five hundred, whereof not one of them was killed at that Skirmiſh.

The *Romans* afar off ſhot at the *Jews*, and hurled Stones, to whom the *Jews* ſaid, Come hither to us; are you not they who called us forth, and provoked us to come to you? Why come you not now nearer? You go about to drive us away with Arrows and Stones. What, Do you think us to be Dogs, and that we are afraid of your Stones? Are we not Men? Yea, we are of your Maſters and betters, for you run away from us as Servants flee from their Maſters when they follow them to beat them. *Titus* ſeeing his Army to be part of them fled, and part to be ſlain, he cried to his People, ſaying, *is it not a ſhame for you, ye* Romans, *and a wonderful great Diſhonour, to flee from the* Jews, *ſo hunger-beaten, famiſhed, almoſt dead for Thirſt, and beſieged? Alas! How ſhall ye put away this Rebuke and Ignominy, when as all Nations whom ye have heretofore valiantly*

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subdued, shall hear that ye flee from these dead Jews, *whose Land we have in possession, so that they have nothing left but this only Town, which we have so battered that they have but one only Wall to defend themselves. Besides this, they are very few, we are innumerable; they have no Nations to aid them, we have help of all Lands: Why then do you flee from their sight, like as small impotent Birds flee from the Eagle? What though the* Jews *vow and hazard themselves desperately for their Temple and Land, why do you not the same also in these Wars, to get you a Renown of Valiantness.*

But the *Jews* prevailed that day, and had the upper hand; wherefore they returned into the Town with great Glory, having put the *Romans* to so great a foil. *Titus* commanded his Men to address and prepare the other two Rams that were left, to batter the Walls of *Jerusalem* withal; wherefore the *Roman* Carpenters cast a Trench, to prepare and set up the Rams, in such places as *Titus* had assigned them.

The *Jews* were aware of it well enough, but winked at that matter as yet, until they had planted the Master-beams between the standing Posts; so when the Work was finished, even to the hanging up of the Engines betwixt the standing Posts, to shake the Wall withall, the *Romans* being secure and void of Care, nothing mistrusting that the *Jews* would stir, because they had been quiet a few Nights, and never issued forth of the City, upon a certain Night, a pretty while before day, the three principal Captains of the Seditious came and laid their Heads together, to devise what they should do. *Eleazer* gave this Counsel, and said, You two the last time burn'd the Rams, and got you Renown, and I kept the Gates the while; Now keep ye the Gates, and I will issue out with my Men against the *Romans* to get me Fame also.

The other answered, Go then in Gods name unto them, the Lord God of the Sanctuary which is in *Jerusalem* shall be present with thee, but beware thou be

not ſlain, and in any wiſe thou be not taken alive; to whom he anſwer'd, The Lord God ſhall keep me; for upon the truſt of the Righteouſneſs of my Father *Ananias* the High Prieſt, and his ſincere Service unto God, I will ſet upon them.

Eleazer therefore choſe a hundred valiant Souldiers, and with them he iſſued out of the Town before day; the ſame night the *Romans* had made Fires about their Engines where they watched becauſe of the Cold; the Artificers and Souldiers that kept the Ward and the Watch about the *Romans*, were a hundred and fifty. The day was the twenty ſeventh of the Month of *September*, which was the ninth Month that *Titus* had beſieged *Jeruſalem*, *Eleazer* and his Company thus being iſſued out, came and found ſome of the *Romans* ſnorting about the Fires, others watching in their Wards, and killed them all, that not one remained. Then ſome of *Eleazer*'s Company ſet fire upon the Rams, burn'd the ſtanding Poſts, Ropes, Chains, and other Inſtruments of War; the Artificers that were there they apprehended alive, and burn'd them, ſo that not one Man eſcaped.

When it was day *Titus* obſerved the ſmoak of the Fire mounted up very foul, and ſtinking of the Wood and Men together; he drew towards the place therefore with his Hoſt to ſee what the matter was; *Eleazer* in the mean Seaſon, and his Companions, took, as they might get, every Man a piece of the Engines out of the Fire, or ſome of their Heads that they had killed, and returned with great Joy, flouting the *Romans*, and laughing them to ſcorn by the way, till they came to the Gates of *Jeruſalem*, where they were received of *Schimeon* and *Jehochanan* with great Honour.

Soon after this came many Souldiers and great Bands of Men out of all Nations, that were ſubject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what happed him in that Siege. The Stoutneſs of the Jews, and how they had annoyed many ways the

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Roman Army; adding moreover, and asking them, Did you ever see four Men withstand ten thousand and five hundred, so that they being all together, could neither overthrow them nor take them Prisoners; but the four slew them like as it had been the tops of Cucumbers smitten off with most sharp Swords? When they heard this, they wondred all very much. Then *Titus* spake unto his Host, and them who were newly repaired unto him, to shew their Advice and best Counsel what was to be done, lest we should be ashamed, said he, before all them that shall hereafter hear of our Wars.

The gravest and most ancient of the Nations which were newly come to his Aid, answered, If it please Your Majesty, let the *Romans* breath a while, and take their Rest, which are now wearied with the sundry Battels of the Jews, and we, who are not so broken with labour, but fresh and lusty, shall try what the Jews can do, we cannot think that they are able to withstand so great a multitude.

But the Princes of the *Romans* desired *Titus* that he should not permit them this, lest he should increase their own Sorrows, if peradventure they should be discomfited (said they) by the Jews, and the matter redound unto their own Shame; for if we who are acquainted with their Stratagems, and know their manner of fighting, cannot sustain their violence, how shall they do it that never had proof of the force and strength of the Jews? They shall be to them like Hyssop which grows upon the Walls, in comparison of the Cedar Trees of *Lebanon*.

The others said nay, they should do well enough with them. And they urged *Titus* so instantly, that they constrained him to grant their Desires. Then *Titus* gave them leave to set upon the Jews, thinking with himself, peradventure the Jews may be put to the worst by these Men, who will fight without fear, not knowing the force of the Jews; for the *Romans* that have had tryal of their strength, fight fearfully and warily.

warily. So the Lords of the ſtrange Nations choſe out of their Army eighty thouſand Men; ten thouſand *Macedonians*, twenty thouſand *Britains*, five thouſand *Aramites*, ten thouſand *Africans*, ten thouſand valiant *Burgundians*, five thouſand *Redarans*; laſt of all ten thouſand *Perſians* and *Chaldeans*. Theſe therefore went into the Plain which is by the Sepulchre of *Jehochanan* the High-Prieſt, and from thence made an Aſſault upon the *Jews* that were upon the Walls, ſetting up their ſcaling Ladders. *Jehochanan* ſaid to *Schimeon* and *Eleazer*, his two companions; if you think good I will iſſue forth, and Skirmiſh with theſe uncircumciſed, to let them ſee what I can do; *Schimeon* anſwered, let two of us do it, and the third keep the Gates and the Walls; for thou alone art able to do nothing againſt them, they are ſo many. *Eleazer* allowed this advice, offering himſelf to bear *Jehochanan* company. *Schimeon* bade them go, ſaying, the Lord of the Sanctuary give them into your hands, and deal not with you at this time according to your Works.

Then *Jehochanan* and *Eleazer* ſallied out with one thouſand five hundred good Men of War, the ninth day of the Month *Tebeth*, which was the tenth Month that *Titus* had beſieged *Jeruſalem*, and overthrew of the *Gentiles* of that Hoſt, fifty ſeven thouſand and five hundred men, beſides three thouſand whom they took Priſoners; but of the Jews were no more ſlain in that Fight than only ſeven, whoſe Bodies with much rejoycing and great Triumph they carried with them into the Town, and buried them there, leſt peradventure the uncircumciſed ſhould have miſordered them. The *Gentiles* that were left with great ſhame and diſhonour returned unto *Titus*, who reprehended them becauſe they would not believe the *Romans*. The next day following, the Jews brought forth the three thouſand Nobles and Gentlemen that they had taken Priſoners, and plucked out of every one of them an Eye, and cut off every Man the one hand, after ſent them

them back with shame and reproach to *Titus*'s Camp.

Then *Titus* consulted with all his Princes what they were best to do with the *Israelites*; and when every Man had said his mind, he liked never a Mans Counsel, but said unto them, Well, I have devised this with my self, which I will follow, and no Man shall bring me from my purpose; we will keep the Siege without any Assault or Skirmish, for their Victuals failed them long ago, and so they shall be famished. Besides this, when they shall see us cease to fight with them, they will fall at variance amongst themselves, and kill one another.

This Counsel was thought good of all *Titus*'s Princes, wherefore they besieged the Town, as *Titus* had commanded, and closed up all the ways of the City round about, lest the Jews should, as they had done before, come upon them unawares. They appointed moreover Watch Day and Night, to take heed that no Man should come out of the Town to gather Herbs for their Sustenance.

Then increased the hunger in *Jerusalem*, which if it had not been so grievous, the City had never been won; for the Souldiers of the Town are lighter than Eagles, and fiercer than Lyons. There died therefore of the Famine a wonderful many of the *Jerusalemites*, so that the Jews could not find place to bury them in, they were so many in every place of the Town. Many cast their dead Folks into their Wells, and tumbled afterwards in themselves and died. Many also made themselves Graves, and went into them alive, where they tarryed Day and Night and died, unmourned for, for all mourning and accustomed lamentation for the Dead was left off, because of the unmeasurable Famine, which was so great, that it cannot be told, and I cannot relate the thousandth part of the mischief that followed of the hunger. *Titus*, seeing the innumerable Carkasses of the dead, that were cast into the Book *Cedron* like dung, was wonderfully amazed with fear.

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At that time certain wicked Persons of *Jerusalem* slandered *Amittai* the Priest falsly, saying to Captain *Schimeon*, Behold, *Amittai* the High Priest, who did let thee into the City, goeth about to flee to the Tents of the *Romans*. Thou hast Experience of his great Wit and Wisdom; how he also knoweth the secret ways into the Town, Temple, and Sanctuary, and who can tell whether he will bring the *Romans* some Night at Mid-night into the City? Therefore *Schimeon* sent certain Persons to fetch *Amittai* and his four Sons unto him.

They that were sent, brought *Amittai* and but three Sons, for one was fled to the *Romans* and come to *Joseph*. When *Amittai* and the others were brought to *Schimeon*'s Presence, he besought him he might not live, but be put to death immediately, lest (said he) I should live to see the death of my Children. But *Schimeon* was hard-hearted, and would not be intreated; for it was Gods Will that *Amittai* should be punished, because he was the Bringer of *Schimeon* into *Jerusalem*; and therefore fell he into his Hands, which for good rewarded him with evil. *Schimeon* commanded a sort of Murderers to place *Amittai* upon the Walls, in the sight of the *Romans*, and said unto him, See'st thou *Amittai*? Why do not the *Romans* deliver and rescue thee out of my Hand? Thee, I say, who would'st have fled unto them? *Amittai* answered nothing to this, but still besought him before his Death, he might kiss his Sons, and bid them farewel; but *Schimeon* utterly denied him his Request.

Wherefore *Amittai* wept aloud, saying to his Sons, I brought (Dear Children) this Thief into this Town, wherefore I am counted now for a Thief my self; all the Mischief which is come upon me and you, it is mine own doing, because I have brought this seditious Villain into this holy City: I thought then, peradventure he will be a help to the Town, but it is proved contrary; for he has been a most cruel Enemy to the same. It

was

was not enough for us to keep one ſeditious Perſon, *Jehochanan* I mean, who took unto him *Eleazer*, the firſt beginner of Sedition, but I muſt bring in alſo this wicked *Schimeon*, who conſpires with our Foes to our Deſtruction. Indeed I never brought him in for any Love I bare unto him, but all the Prieſts and the whole Multitude of the People, ſent me to fetch him; notwithſtanding I am worthy of this Judgment of God becauſe I took upon me ſuch an Embaſſage.

What ſhould I ſpeak of thee, thou moſt wicked *Schimeon*? For whitherſoever thou turneſt thee thou bringeſt all things out of frame: I indeed, thou dealeſt juſtly with me, becauſe I have ſinned unto God, to his People, and his City, in that I have brought thee in to be a Plague to it, wherefore I am worthy to be ſtoned, notwithſtanding it had been thy part, thou wicked Murderer, to deliver me and my Sons from the hands of the other Seditious, for I have done good; howbeit, our God will not alter nor change his Judgment, which is, that I ſhould fall into the Sword of thy hand, for that I made thee to enter into this City, wherein I offended God grievouſly. If I had purpoſed to flee unto the *Romans*, could not I have done it before I brought in thee? For at that time bearedſt thou no Rule over us; and before we called in thee, *Jehochanan* with his Sedition was an offence to this City; wherefore we perſuaded all the Ancients of the Town that thou ſhould'ſt be an Aid unto us, to drive out our Foes; but thou, in whom we put our truſt, art become our Enemy; yea, thou haſt been worſe than they, for the other put Men to death privily, but thou doſt it openly. Who is he that hath ſtrengthened the Power of the *Romans*? Art not thou he who killed the Souldiers of God in the midſt of the City of *Jeruſalem*? For, few have been ſlain without. *Titus* would have made Peace with us, taking pity upon us, but thou did'ſt let and hinder it, every day moving new Wars, and ſtirring new Battels.

Titus

Titus gave charge to his Souldiers, to lay no hand upon the Temple; but thou haſt defiled and polluted the Temple of the Lord, ſhedding Blood without meaſure, in the midſt thereof. *Titus* went back from us from the holy day of the Lord; and ſo *Amittai* went on in a very pathetick and touching Harangue, exclaiming againſt the Cruelty of the Seditious, and animating his Sons to ſuffer patiently; after which, *Schimeon* gave Commandment to four Cut-throats of his, that three of them ſhould kill *Amittai*'s three Sons before their Fathers Face, and the fourth ſhould kill *Amittai* himſelf, and ſo the Blood of the Sons was mix'd with the Blood of their Father. Afterwards *Schimeons* Servant took the Body of *Amittai*, and laid it upon the Bodies of his Sons, as his Deſire was, then tumbled them over the Walls; after that, *Schimeon* commanded, that *Chanachus* the High Prieſt ſhould be put to Death, whoſe Body was caſt to the Bodies of *Amittai* and his Sons.

Ariſtus alſo the Scribe, one of the Noble-men of *Jeruſalem*, was killed at the ſame time, and ten juſt Men more of his Kindred and Houſe, becauſe they mourned for the Death of *Ariſtus*. It hapned, while *Schimeon* was killing of thoſe Men, certain ſubſtantial rich Men paſſed by, and were wonderfully amazed when they ſaw the thing, ſaying one to another, How long will God ſuffer the malice of *Schimeon*, and will not ſearch out the Blood of juſt Men, nor revenge them? Certain ſeditious Perſons hearing this, told it unto *Schimeon*, who commanded them to be apprehended and murthered the ſame day.

After this, there paſſed by eleven of the Noble-men of *Jeruſalem*, which ſeeing forty two Innocents put to death by *Schimeon*, they lift up their Eyes to the Heavens, and ſaid, 'O Lord God of *Iſrael*, How long wilt 'thou hold thy hand, and not execute Anger againſt 'theſe Tranſgreſſors of thy Will? Which when *Schimeon* heard of, he commanded them to be apprehended, and killed them with his own hand. *Eleazer*,

Eleazar, the Son of *Ananias* the Prieſt, ſeeing the Malice and wickedneſs of *Schimeon* to be great, and that he deſtroyed the juſt and godly Men of the City, and that there was no hope left, he betook himſelf to the Tower of *Jeruſalem*, remained in it, and kept it with his. *Jehudas* alſo, a Captain over a thouſand men, which kept a Turret that *Schimeon* had made to put juſt and good Men in, got him up upon the top of the Walls, and cried to the *Romans*, if peradventure they would deliver him, and the reſt that were at *Jeruſalem*. Wherefore he went about to eſcape with his own thouſand men that he had with him, and came towards the *Romans*. But the *Romans* truſted them not, thinking he had ſpoken this for Deceit, wherefore they came not to help him. *Schimeon* upon this killed *Jehudas*, and the thouſand men which he had with him, and commanded their Bodies to be tumbled over the Walls, in the ſight of the *Romans*.

Then *Schimeon* cried to the Princes and Captains of the *Romans*, ſaying: Lo, theſe are *Jehudas* Company, theſe would have come forth unto you, take their Carkaſſes to you, and revive them again if you can, or elſe deliver the reſt which yet live out of our hands.

There were certain Men of *Jeruſalem* at that time, that came to the Gates, overcame the Wards, and got out with their Wives and Children, and ſo eſcaped to the *Romans* becauſe they could no longer abide the Famine, and the Iniquity of the Seditious. They were faithful Citizens and of great Authority; whom when *Joſeph* heard of, he ſo prevailed, that *Titus* ſpared them and received them to mercy.

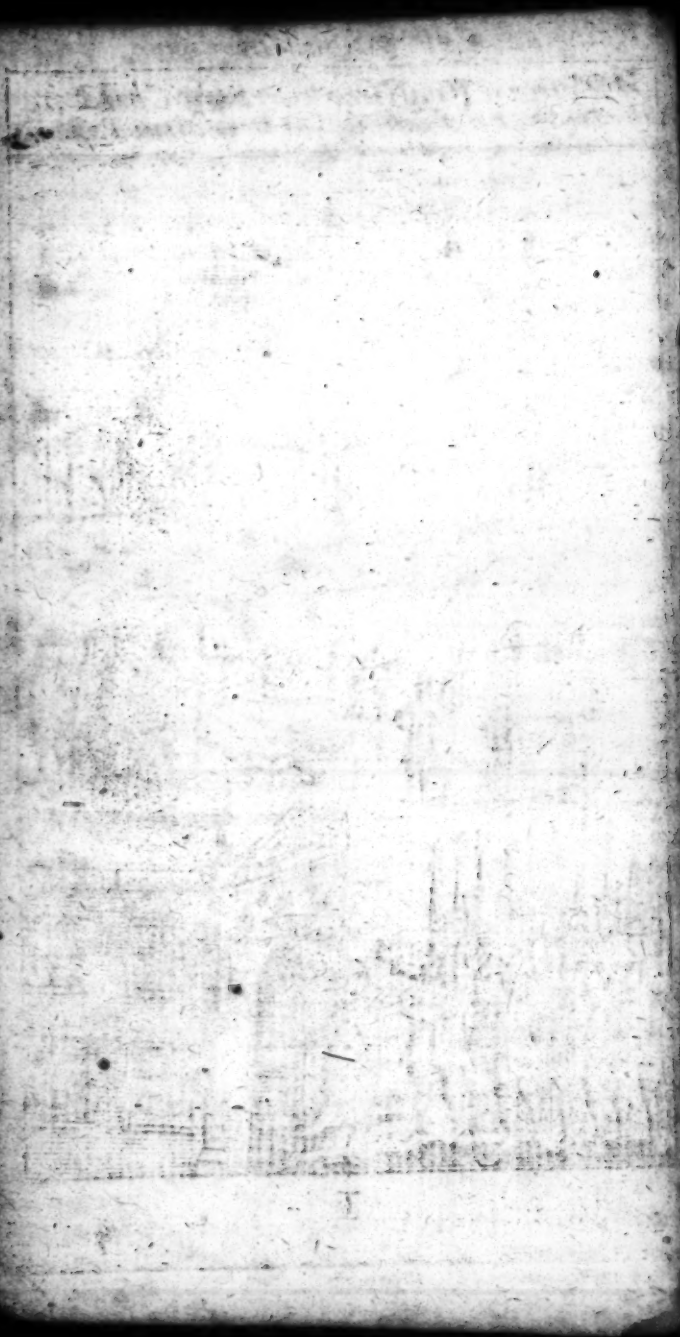
For *Joſeph* bare witneſs, and reported of them that they were Noblemen of *Jeruſalem*; wherefore the *Romans* received them, and gave them Food and Suſtenance; but certain of them could not brook nor take it, becauſe of their great Hunger, wherewith they had been long pined, and when the Meat deſcended down into their Bellies they died ſtraight. Their little

tle Children also, when they saw Bread, they fell upon it, and received it indeed with their Teeth, but they were not able to chew it, and died, holding the Bread between their Teeth. These Jews which escaped thus out of *Jerusalem* to the Camps of the *Romans* had swallowed their Gold and Silver, and precious Stones, to hide them, lest they should be found by the Seditious.

They therefore which recovered, and brooked Meat, when they would satisfie Nature, they went alone out of the Camp, and after sought their Gold, and Silver, and precious Stones, which were digested in their Excrements, and so did they every day. At length certain *Aramites* and *Arabians* espying the Jews to use this fashion, told it amongst their Fellows one to another, and made a Conspiracy to lay wait for the Jews, and whomsoever they got, they rip'd their Bellies to find the Gold and other Jewels which the Jews had hid there; and by this means the *Aramites* and *Arabians* had murdered two thousand Jews. But when *Titus* heard of this, he was wonderful wroth, and commanded them to be apprehended that had done this wicked Deed, and to be put to death, whose Goods were given to the Jews that remained alive. They that were put to death for this Fact were two thousand *Aramites* and *Arabians* together; all the rest of which Nations he caused likewise to be banished the Camp, who nevertheless, when they encounter'd the Jews at any distance from the Army, they slew them. Some few of the *Romans* too having learn'd of the *Aramites* and *Arabians*, they killed any Jew they met alone from the Camp, and took away his Gold and Silver that lay hid in his Bowels; which *Titus* having notice of, what by Proclamation and other Scrutiny, he caused three hundred and twenty *Romans* to be apprehended, who confessed themselves guilty of this heinous Crime; all whom *Titus* commanded to be cast into hot Ovens, and to be burned.

There

A Woman Roasting her own Child in
the time of ye Famine at Jerusalem Pag.



There was a certain Scribe of *Jeruſalem* at that time, a faithful Man, whoſe Name was *Menachen*, Son of *Seruke* the Scribe, of worthy Memory in *Babylon*; and being a Keeper of the Eaſt-gate which was in *Jeruſalem*, upon that ſide towards the Brook *Kidron*, noted the number of the dead that were carried forth to burying by that Gate, and found that they came to an hundred and fifteen thouſand eight hundred and eight Perſons, which were all of the Nobles and Gentlemen, or at leaſt, of the ſubſtantialleſt Men of the *Jews*.

Titus upon a time (*Joſeph* being preſent) asked the queſtion of thoſe Princes of the *Jews* which were fled unto him, ſaying, I charge you upon your fidelity, to ſhew me how many *Jews*, ſince the time I beſieged you unto this day, have died. They gave him the number therefore, every Man as far as they knew, of the dead that were carried forth at all the Gates to be buried, and the Sum amounted to ſeven hundred thouſand five hundred ſeventy five, beſides them that every where lay dead in their Houſes and Streets; and beſides them alſo that were ſlain in the Temple, and they that lay here and there unburied; which, when *Titus* heard, he marvelled greatly, and ſaid, It is well known to the Lord God of Heaven, that I am not the cauſe of theſe Evils; for I deſired to be at Peace with them oftner than once, but the Seditious evermore would have nothing but War.

At that time the Hunger began to wax very great in the Town amongſt the Seditious, who never lack'd before, for they took it always from other Men by force, till now at length they were diſtreſſed with Hunger themſelves, ſo that after they had eaten up all their Horſes, they eat alſo their Dung, and the Leather of their Chariots; neither were there left any green boughs on their Trees, nor any Herbs that the Seditious might get to eat; For, the *Romans* had hewen down all their Trees, and cut down all the Buſhes from about *Jeruſalem* by the ſpace of thirteen Miles; ſo that

the whole Field and Territory of *Jeruſalem* was ſpoiled, which heretofore was repleniſhed with marvellous goodly Gardens, and moſt pleaſant Paradices.

After that, the *Romans* made up another iron Ram, very terrible; this they bended againſt the Walls, to ſee if there were any Souldiers left in the Town ſo ſtout as they were in times paſt. When the Captains of the Seditious ſaw that, they iſſued out with their Companies againſt the *Romans*, and ſlew very many of them in that Skirmiſh: wherefore *Titus* ſaid, It is not Wiſdom to fight with them any more, but rather with the Rams to ſhake and batter the Wall; for they have no more but this Wall left, and ſo we may bring our whole Army at once upon them, and ſubdue the Seditious.

But the Captains of the Seditious miſtruſting what the *Romans* intended, began to build a Countermure within, over againſt the place where the *Romans* wrought with their Ram. And now the *Romans* began moſt earneſtly to ſet upon the Wall, and make a Battery, ſo as that they ſuddenly beat down a great part of that inner Wall which the *Jews* had newly erected, and gave a great Shout, ſaying, *Jeruſalem* is won, we have gotten the Town. But, when they looked a little further, they ſaw another Fort raiſed over againſt the Breach; wherefore the *Jews* through the Town gave alſo a great Shout, and ſounded their Trumpets, rejoycing that they had another new Countermure for that which was broken down. The ſame was in Captain *Jehochanan*'s Ward. The *Romans* ſeeing the Countermure, and hearing the *Jews* make ſuch Triumphs in the Town, were much aſtoniſhed, all their Joy was daſhed, and turned into Damps; ſo that they could not tell what they ſhould do with that ſtubborn People of *Jeruſalem*, which had done them ſuch Damages. The *Romans* ſet upon the Town again another way; when *Titus* willed to remove the Engine, and to bend it to the new Wall whiles it was yet green and unſetled, ſaying, Let us ha

ter it, and we shall see it fall by and by, and then shall we enter into the Town. The *Roman* Captains followed not *Titus* his Counsel, but scaled the Walls which they had battered. The *Jews* therefore descending the Countermure, fought with the *Romans* within the Breach, repulsed them from the Wall and the Town; and so having abated much the Strength of the *Romans*, returned to their Quarters.

Then said some of the *Romans*, We will never besiege this Town any longer, for we shall not be able to get it while we live: whereupon, *Titus* assembled all his Army, and in a very pathetick Oration re-encouraged the Hearts of his Men. After which, a certain valiant man, named *Sabianus*, said unto his Companions, whoso dare go to assault the *Jews*, let him come hither to me, that he may fulfill the Command of *Cæsar*'s Son, our Lord and Captain: and forthwith he took his Target, and his drawn Sword in his Hand, made toward the Town with eleven tall Fellows following him, whose Valiantness and Courage *Titus* wondered at greatly.

When the *Jews* saw *Sabianus* and his Company draw fast towards them, they began to assail them with Stones and Arrows; but *Sabianus* setting light of them, charged home upon the *Jews*. Shortly, one of the *Jews* met with him, and gave him such a Blow that he felled him to the ground, yet he got up again, and fought for all that manfully: and as one that had rather leave his Life than the Reputation of his Valour, he did fight till another *Israelite* came and slew him out-right. Now other *Romans* seeing *Sabianus* his Act, and studying to do the like, the next Night they took Counsel, about twenty of them, and agreed to assault the Town.

This their Enterprise, when they declared to the Standard-Bearer of *Titus*, he and many other of the *Romans* went with them. They all scaling together, and clambering up the Breaches, got up upon the Wall, sounding a Trumpet, and gave a great Shout. The *Jews* being at their rest, as men oppress'd with Hunger

and Wearineſs, and hearing this Allarum and Huzzah of the *Romans*, were wonderfully amazed, not knowing what the matter was, or how they ſhould defend themſelves. *Titus* alſo heard the Shout, and when he had enquired the matter, he choſe out certain valiant men, and drew towards the Breaches with them. In the mean ſeaſon, the day was broken, and the *Jews* riſing from their Sleep, eſpied *Titus* upon the Walls, and marvelled thereat greatly. The *Romans* therefore gathering towards *Titus*, came very thick upon the Town, ſome by the Breaches of the Wall, and other ſome through the Vault, whereby the *Jews* were wont now and then to make Irruptions, and to recover themſelves within the Town again. The *Jews* ſet themſelves in Array againſt the *Romans* in the very Entry of the Temple; upon whom the *Romans* ran with their drawn Swords, for they had no other Armour, nor the *Jews* neither, being haſtily taken at ſuch a ſudden. The Battle waxed very hard, and wonderful vehement on both Parties; the like was never ſeen in *Jeruſalem*, for every Man clave hard to his next Fellow, and no Man could flee on any ſide: wherefore the Battel wax'd ſtrong, with Clamours and Shouts on both Parties, now the joyful Shout of the Vanquiſhers, now the wailing on the other ſide: the *Romans* encourage their Companions, and the *Jews* exhorting one another to die manfully for the Glory of the Lord and his Temple, as neceſſity conſtrained them, and ſo doing they thought they ſhould be counted for Sacrifices and Offerings: Which earneſtneſs on both ſides filled the Court of the Lord with Blood, that it ſtood like unto a Pool or Pond. And the Fight continued from the Morning till that time four days, but the *Jews* at length prevailing, *Titus* took with him *Joſeph*, a Prince of the *Jews*, and went into the Houſe of the Sanctuary, and repreſented by him, to *Jehochanan* and the reſt of the Seditious; that notwithſtanding all this oppoſition of theirs, it was impoſſible for them to eſcape his Fury, in caſe they provoke

it by any further Reſiſtance, with all other ſpecious Reaſons for the bringing them to a Compliance, if they had not been obſtinately bent upon their own Ruine; but their wilfull Stubborneſs made them refuſe all his gracious Offers. Whereupon, *Titus* departed out of *Jeruſalem* again, and pitched his Tents without the City, in the ſame place where he encamped at firſt; for he was afraid both for himſelf and his Army, leſt they ſhould be circumvented and cloſed in, and ſlain cruelly in ſo great a City as that was.

Certain of the Prieſts of that time and of the Nobles of the Town, with other godly men, did wiſely provide for themſelves, and come forth to *Titus*, ſubmitting themſelves to his Mercy, and were received of him peaceably with great Honour; whom *Titus* commanded to be conducted into the Land of *Goſhen*, to ſuſtain and ſuccour them, and to ſee that no *Roman* or other ſhould do them harm, or annoy them by any manner of means. Many other alſo of the *Jews* covered to go forth of *Jeruſalem*, but they were diſappointed by the Seditious, that they could not do as they intended. Which *Titus* hearing of, he went again to the place where he was before, and the People ſeeing him, expreſſed a deſire to ſubmit themſelves to his mercy, which the Seditious taking notice of, they run upon them with their drawn Swords to kill them, who calling out for help to the *Romans*, theſe laſt made ſpeed to free them out of the hands of the Seditious; ſo roſe there a Fray in the midſt of the Temple, between the *Romans* and the *Jews*; the *Romans* fled into the place called *Sanctum Sanctorum* which was the holieſt of all, and the *Jews* followed after, and ſlew them even there. Whereupon *Titus* repreſented unto them their Abominations in ſo polluting the Temple, and would have perſuaded them to have accepted of Peace and Repoſe. But ſeeing the Seditious obſtinate, and not giving any regard to his words, he choſe out of the *Romans* thirty thouſand valiant fighting men, and gave

them command to take and poſſeſs the entry of the Temple. Whereupon theſe *Romans* thought to have ſet upon the *Jews* when they were aſleep, but the *Jews* having intelligence of the matter, kept diligent watch, and withſtood the *Romans* all the night. But the *Romans* were not haſty to fight in the dark, leſt it might turn to their own harm. As ſoon therefore as it was day the *Jews* divided themſelves, and beſtowed their Companies at the Gates of the entrance, and fought like men.

The *Roman* Generals beſet the Temple round about, that not one of the *Jews* might eſcape out, and ſo Battel encreaſed between them for the ſpace of ſeven days; ſometimes the *Romans* getting the upper hand of the *Jews*, driving them from the entrance: ſometimes the *Jews* encouraging themſelves, made the *Romans* retire, and purſued them to the Walls of *Antochia*; in this manner fought they theſe ſeven days.

The Famine in the mean ſeaſon grew more grievous, ſo that no more food was left. For the *Jews* now began to iſſue out, and to ſteal Horſes, Aſſes, and other Beaſts, whatſoever they could catch, even out of the *Romans* Camp, that they might dreſs them ſome meat, and ſuſtain their Lives, but the *Romans* perceiving it, prevented that Relief. Nevertheleſs the principal Youths of the *Jews* made a ſally out, and drove in a great many Cattle of the *Romans*, fighting ſo deſperately for their Suſtenance, that all the power of the *Romans* could not hinder them, but returned with great prey and Shouts to the Temple. Nevertheleſs, the *Romans* took a young Boy of the *Jews* Priſoner, which with his Brother, who was of the party, had eſcaped to the Town, was of a vile Perſonage, evil favoured, and of a low ſtature; perceiving he came forth again, and challenged any man of the *Romans* to fight him, ſaying, he was only one of the meaneſt and out-caſts of the *Jews*; though the *Romans* deſpiſed him, yet they durſt not fight with him, for that they conſidered they ſhould get no honour

though

though they should kill him, and yet they ran a hazard of being killed themselves. But at length, being provoked by the insulting Language of the *Jew*, one *Pornus*, one of the most valiant Souldiers of the *Romans*, came no sooner to the *Jew* than that he was by him killed straightway, to the shame and reproach of the *Romans*.

Now the *Jews* seeing the Walls of the Temple, and three Walls that compassed the Town to be razed and pulled down, they consulted what was best to be done. There was a great house joyned upon the side of the Temple that King *Solomon* had builded, of a great height, whose Walls also the Kings of the second Temple had raised on high, and decked it with Timber of Firr and Cedar Trees; the *Jews* went and anointed every where the Cedar Timber of the House with Brimstone abundantly: so when the *Romans* came to assault the Temple again, the *Jews* retired into that Palace, and went out another way. But the *Romans* not dreaming of this Stratagem, some climbed up to the Battlements of the house, others set up Ladders to scale it, and with Shouts thought that the Palace was now taken, and that the *Jews* had no place left to flee unto for refuge. Thus when the Palace was full of the *Romans*, a certain *Jew*, a young man, vowing himself desperately to die, went and shut up the Palace, and set fire on the Gates anointed before with Brimstone and Pitch, and straightway, the side Wall of the House, and the whole building began to be on a light fire, and of the *Romans* most were burnt, some killed themselves, and the rest were killed by the *Jews*, as they would have made their escapes.

There was a great *Roman* Commander in this fire, whose name was *Artorius*, who looking forth from the top of the house, saw one of his dear Friends called *Lucius* standing by *Titus*, to whom *Artorius* called, saying, My dear friend *Lucius*, get on thy Armour and come hither, that I may leap down upon thee, and thou mayest receive me. If I die, I make thee my Heir, if thou

die, thy Children shall inherit my Goods. Wherefore *Lucius* ran and held up his lap open at the house side, and *Artorius* leapt down and light upon him with such weight, that they both died therewith. *Titus* commanded the Covenant they made before their death, to be written on a Sword with Blood, and their Friendship to be noted in the Chronicles of the *Romans*, that it might be an example to all Men to learn true Friendship by.

There was a certain rich Woman in *Jerusalem*, of a Noble House also, whose name was *Miriam*: Her dwelling was beyond *Jordan*; but when she perceived the Wars to grow more and more in the time of *Vespasian*, she came up with her Neighbours to *Jerusalem*, bringing with her not only her Man-servants, and Women-servants, and all her Family, but also her Goods and Riches which were very great.

When the hunger was grievous at *Jerusalem*, and the Seditious went from House to House to seek Meat; they came also to this Womans House, and took away from her by force all that ever she had, and left her nothing remaining. By this means she was oppress with very great hunger, so that she wished her self out of the World, but her time was not yet come to die; wherefore, that she might slack her hunger, and sustain her self, she began to scrape in the Chaff and Dust for Beasts dung, but could find none. She had one Son; and when she saw the Famine was greater and greater upon her, she laid aside all Womanhood and Mercy, and took upon her an horrible Cruelty; for when she heard her Boy weep, and ask for Meat, which she had not to give him, she said unto him, What shall I do, my Son? for the wrath of God hath environed the whole City, in every Corner thereof the Famine reigneth, without the City the Sword killeth up all; within we stand in fear of the Seditious, our Enemies prevail without, in the Town are fires, burning and ruines of Houses, Famines, Pestilence, spoiling and destroying, so that I cannot feed thee, my Son.

Now

Now therefore, my Son, if I should die for hunger, to whom should I leave thee being yet a Child? I hoped once, that when thou shouldest come to Mans estate, thou shouldest have sustained my Age with Meat, Drink, and Cloth, and after, when I should die, to bury me honourably, like as I was minded to bury thee, if thou shouldest have dyed before me. But now, my Son, thou art as good as dead already, for I have no meat to bring thee up withal, because of this great Famine, and Cruelty of the Enemies both within and without: If thou shouldest dye now among others, thou shouldest have no good or honourable Tomb, as I would wish thee; wherefore I have thought good to chuse thee a Sepulchre, even my own Body, lest thou should'st die, and Dogs eat thee in the Streets; I will therefore be thy Grave, and thou shalt be my Food; and for that, if thou hadst lived and grown to Mans Estate, thou oughtest by right to have nourished me, and fed me with thy Flesh, and with it sustain my age; before that Famine devour thee, and thy Body be consumed, render unto thy Mother that which she gave unto thee, for thou comest of her, and thou shalt return into her. For I will bring thee unto the self same shop, in the which the Breath of Life was breathed into thy Nostrils, forasmuch as thou art my well-beloved Son, whom I have loved always with all my strength: Be therefore Meat for thy Mother, and ignominy and reproach to the Seditious, that by violence have taken away our Food. Wherefore, my Son, hear my Voice; and sustain my Soul and my Life, and go to the end that is determined for thee by my hands, thy lot be in the Garden of *Eden* and *Paradise*. Be thou meat for me, and rebuke and shame for the Seditious, that they may be compelled to say, *Lo, a Woman hath killed her Son, and eaten him.*

So when she had thus spoken to her Son, she took the Child, and turning her Face away lest she should see him die, she killed him with a Sword, and after cut his Body into certain pieces, whereof some she roasted, some

ſhe ſod, and when ſhe had eaten of them, ſhe laid up the reſt to keep.

The ſavour of the Fleſh roaſted, when it came into the Streets to the People, they ſaid one to another; See, here is the ſmell of Roaſt-meat. Which thing came to the knowledge of the Seditious at length, who went into the Houſe of the Woman, and ſpake roughly unto her; why ſhould'ſt thou have Meat to live with, and we die of hunger? The Woman made them anſwer, and ſaid unto them, Be not diſpleaſed, I beſeech you, with your Hand-maid for this, for you ſhall ſee I have reſerved part for you; ſit ye down therefore, and I will bring it to you, that ye may taſte thereof, for it is very good Meat. And by and by ſhe covered the Table, and ſet before them part of the Childs Fleſh, ſaying, Eat, I pray you, here is a Childs hand, ſee, here is his Foot, and other parts; and never report it was another Womans Child, but my one only Son that ye knew with me? Him I bare, and have alſo eaten part, part have I kept for you. When ſhe had ſpoken, ſhe burſt out and wept, ſaying, Oh! my Son, my Son, how ſweet waſt thou to me whilſt thou yet lived, and now at thy death alſo thou art ſweeter to me than Honey! for thou haſt not only fed me in this moſt grievous Famine, but haſt defended me againſt the wrath of the Seditious, wherewith they were incenſed towards me, when the ſmell of the Meat brought them into my Houſe; now therefore are they become my Friends, for they ſit at my Table, and I have made them a Feaſt with my Fleſh.

After, ſhe turned to the Seditious, and bade them eat, and ſatisfie themſelves; for why (ſaith ſhe) ſhould you abhor my Meat which I have ſet before you? I have ſatisfied my ſelf therewith, why therefore do not you eat of the Fleſh of my Son? Taſte and ſee how ſweet my Sons Fleſh is; I dare ſay, you will ſay, it is good Meat; what needeth pity? Ought ye to be more moved therewith than a Woman, than a Mother? If you will in no wiſe eat of the Sacrifice of my Son, when as I have

have eaten thereof my self, shall not this be a shame for you, that I should have a better heart and a greater courage than you? Behold, I have prepared a fair Table for you, most valiant Men, why eat you not? Is it not good Fare that I have dreſt for you? And it is your will that I should make you this Feast; it had been my part rather to have been moved with pity of my Son, than you, and how chances it therefore that you are more merciful than I? Did you not spoil my House, and left me no kind of Food for me and my Son? Did you not constrain me to make you this Feast, notwithstanding the greater hunger that I have? Why then eat you not thereof, when as you were the authors and causers that I did this deed; the *Jews* hearing of this matter, were wonderfully smitten in sadness; yea, even the Governors of the Seditious began to stoop, when they heard of this, so that they all in a manner desired death, they were so amazed at this horrible Act. Many therefore of the common People stole out in the night forth of *Jerusalem* with all their substance to the *Romans* Camp, and shewed *Titus* of this, who wept thereat, and was sorry for the matter exceedingly.

After which, *Titus* commanded to bring an Iron Ram, and to bend it against the new Wall which the Seditious had raised, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus* and made Peace with him, whom he placed among his chief Men.

Shortly after the *Romans* set on fire one of the Gates of the Temple, that was shut, whose door was covered over with Silver, and while the Timber of it burnt, the Silver melted and ran upon the ground; so when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum*.

As soon as *Titus* saw it, he honoured it with great Reverence, and forbade his People that none should come nigh it. Wherefore he commanded a Proclamation to be published throughout all his Camp to

this Tenour, *whosoever cometh near the Sanctuary, shall suffer death for it.*

He appointed also a strong Band of Men to keep the Temple, that it might not be prophaned and unhallowed by any of his; but his Princes and Captains answered, unless this House be set on fire thou shalt never subdue this People, in regard that to preserve it they vow to die.

Notwithstanding *Titus* would not hearken to their Counsel, but appointed some of his own Souldiers, and such Jews as had come in to him to keep ward, giving them charge to preserve the Temple, and *Sanctum Sanctorum*, lest it should be polluted.

The Seditious Jews that remained in *Jerusalem*, seeing the *Romans* depart from the Temple, and leaving Guards behind, they came upon them with their Swords drawn, and slew every soul of them; which *Titus* hearing, he brought his whole Army thither against the Seditious, and killed many of them, the rest fled by Mount *Sinai*.

The next day the *Romans* set fire on the *Sanctum Sanctorum*, laying wood to the doors that were covered over with Gold, and then firing it; so after the Gold waxed hot, and the Timber burnt, the *Sanctum Sanctorum* was open, that Men might see it in the ninth day of the 5th month; the *Romans* thereupon rushing into the *Sanctum Sanctorum*, gave a great Shout while it burnt, which when *Titus* heard, he hasted to quench the fire, and save the *Sanctum Sanctorum*, but he could not do it, because it was set on fire in so many places; Thereupon *Titus* cried unto them, that they should forbear, but they would not hear him; for as a vehement Flood of Waters breaketh through all things and drives them before, with such a furious violence the Gentiles rushed upon the Lords Temple, the fire flaming every where out of measure.

When *Titus* saw he could not restrain them from the *Sanctum Sanctorum* with Words, he drew out his

Sword

Sword, blaming the Captains of his own People, and others that were not *Romans* he killed; and he cried out so long and so loud upon them, that he was grown hoarse.

The Priests that were within the *Sanctum Sanctorum* withstood the *Romans* stoutly, till they were no longer able to lift up their hands; wherefore, when they saw there was no other safeguard left, they leap'd into the Fire, and divers other Jews with them, and so burn'd all together, saying, *What, should we live any longer now there is no Temple?* Yet *Titus* ceased not to strike the People, and chase them from the Temple; and being grown so weak that all his strength failed him, he fell upon the ground, and forbore crying to them any more.

After that the *Sanctum Sanctorum* was burn'd, *Titus* arose, and entring thereinto, he saw the Glory and Magnificence thereof, and believed it was the House of the Lord; for as yet the Fire had not consumed all.

The Seditious that yet remained at *Jerusalem* seeing the *Sanctum Sanctorum* to be burn'd, they set the rest of the Temple on fire themselves, with all the Houses that were filled with Treasure, and all sorts of precious Jewels; and where they knew there remained yet some Victuals, they set it also on fire, lest the *Romans* should receive benefit thereby.

After this, the *Romans* quenched the Fire, and set up their Idols and Images in the Temple, offering burnt Offerings unto them, and Blaspheming, mocking and railing at the *Jews* and their Laws in the presence of their Idols. About that time arose one who prophesied a Lie unto the Seditious that remained yet in *Jerusalem*, exhorting them to play the Men, and oppose their Enemies; for now, said he, shall the Temple be built by it self, without human hands, that God may declare his power unto the *Romans*, who now glory in themselves to have overcome the *Jews*: therefore, if

you fight ſtouſly this day, the Temple ſhall erect it ſelf. Hereupon the Seditious ſet furiouſly upon the *Romans*, and ſlew many of them, which made the *Romans*, who had favoured them formerly, to kill them like Sheep.

The whole *Roman* Army being now come into the Temple, and the *Jews* fled to Mount *Sion*, the *Romans* ſet up their Idols in the Lords Temple, and railed at the *Jews*. Nevertheleſs the Seditious continued in their Pride and Obſtinacy; but a certain Man, of Royal Blood, whoſe Name was *Seruck*, accompanied with all his Brethren and Sons that were there with him of the King's Blood, came down from Mount *Sion* to *Titus*, who received them honourably, and gently ordered them.

When *Jehochanan* and *Schimeon* underſtood that *Senack* and the reſt were gone, and had yielded themſelves to *Titus*, they went and ſet fire upon all that was in the Kings Palace, that the *Romans* ſhould have no Commodity thereby.

From thence they went to the Temple, where they found certain Commanders and Captains whom *Titus* had put in Authority about the Temple, whom they either killed or uſed after ſuch a deſpightful Manner, that *Titus* commanded all the *Jews* ſhould be ſlain that ſhould be found in the Streets of the City. Whereupon *Jehochanan* and *Schimeon* fled, and hid themſelves in certain Caves; moſt of the reſt ſubmitted themſelves to *Titus*, and were gently received. Then *Titus* went up to Mount *Sion*, took it, and razed the Walls thereof. Three days after, *Jehochanan*, ſore vexed with Hunger, left his place where he lurked, and came to *Titus*, fell down before him, and kiſſed his Feet, ſaying, Save me, O Lord, King. *Titus* commanded him to be ſettered with iron Chains; and when he had cauſed him to be carried about the Camp ſo bound, and to be mocked of all men for the ſpace of ſeven days, he commanded to hang him, and ſo got he a juſt reward

After-

Afterward came *Schimeon* forth of his Den being driven to it by Famine. He had put on Kingly apparel; but being brought before *Titus*, who commanded him to be fast bound, and to be led about the whole Host, that he might be derided and mocked: afterward he was put to a sore death; first his head was stricken off, then he was cut in pieces and cast unto the Dogs; so he died an abominable death, being punished for his Iniquity.

The number of the *Jews* as well Citizens as others, that came unto the Feast of *Jerusalem*, that were slain partly by the *Romans*, partly by the Seditious, during the whole time of these Wars, was known to be eleven hundred thousand, besides them whose number was not known; only they were counted which were slain and buried. Besides them, they also are not reckoned, that after the death of *Jehochanan*, died with *Eleazar* the Son of *Anani* the Priest; they that were led Prisoners by *Titus* to *Rome*, were sixteen thousand men.

Eleazer having made his escape from *Jerusalem*, got into *Mezirah*, a fortified place, whither many *Jews* flocking to him, he defended it for some time against the *Romans*. But the Walls being battered down, and finding it impossible to make any longer resistance, they all, upon *Eleazar*'s remonstrances, resolved rather to die than live. Whereupon, the day before they expected the *Romans* would enter the Town, *Eleazar*'s companions killed their Wives and Children, and cast their Bodies into Cisterns and Wells that were in *Mezirah*, covering and stopping them with earth. Afterward issued *Eleazar* the Priest out of the Town with all his men, and forced a Battel upon the *Romans* of whom the *Jews* killed a great number, and fought so long, till they all died manfully for the Lord God.

After this, *Titus* returned to *Rome*, where he reigned two years after the taking of *Jerusalem*, and then died. He was a very eloquent man, expert in the *Latin* and *Greek*

Tongues, and he writ divers Books in both Tongues. He loved most intirely Justice and Equity; for he wasted the City of *Jerusalem* against his will, being compelled thereunto, yea, all the mischief that came upon it, happened through the malice and naughtiness of the Seditious, as was before mentioned.

CXXIII. I will proceed to give some Instances of barbarous Cruelty, and begin with *Mahomet* the Great, first Emperour of the *Turks*; after the winning of *Constantinople*, fell in love with a most beautiful young *Greekish* Lady, called *Irene*, upon whose incomparable Perfections he so much doated, that he gave himself up wholly to her love. But when he heard his Captains and chief Officers murmured at it, he appointed them all to meet him in his great Hall, and commanded *Irene* to dress and adorn her self in all her Jewels, and most gorgeous Apparel (not acquainting her in the least with any part of his Design) taking her by the hand, he led this miracle of Beauty in the midst of the *Bassa's*, who, dazeled with the Brightness of this Illustrious Lady, acknowledged their Errour, professing that their Emperour had just cause to pass his time in solacing himself with so peerless a Paragon: but he on a sudden twisting his left hand in the soft curls of her hair, and with the other drawing out his crooked Scimitar, at one blow struck off her Head from her Shoulders; and so at once made an end of his Love and her Life, leaving all the Assistants in a fearful amaze, and horror of an act of that cruelty.

CXXIV. Strange and Prodigious was the Cruelty in the Island of *Amboyna*, near *Seran*; the chief Town of it also hath the same name, and is the Rendezvouze for the gathering and buying of Cloves: the *English* lived in the Town, under the Protection of the Castle, held and well manned by the *Dutch*. In *February* 1622, a *Japoner* Souldier, discoursing with the *Dutch* Centinel of the Castle, was suspected, tortured, and confessed diverse of his Countrey men contrivers with him, of

ſurprizing the Caſtle; alſo one *Price* an *Engliſh-man*, and Priſoner with them, accuſed other *Engliſh-men* of the Factories, who were all ſent for, and put to horrid torture, the manner thus: Firſt, they hoiſed up the Examinant by the hands with a Cord on a large Door, faſtening him upon two Staples of Iron on the top, as wide as the Arms could ſtretch, his Feet hung to the ground, ſtretched out at length and wideneſs, faſtned beneath the Door; then they wrapped a Cloth about his Neck and Face, ſo cloſe that no Water could go by; this done, they poured Water leiſurely upon his Head, and filled the Cloath up to his Mouth and Noſtrils, that he could not draw Breath but that he muſt ſuck in Water, and ſo continued till it forced his inward Parts to come out at his Noſe, Eyes and Ears, ſtifling him, and choaking him into a Swoon, or Fainting; but being taken down, they made him vomit out the Water, and ſo ſomewhat recovered, they torture him again four or five times, his Body ſwollen three times bigger, his Cheeks like Bladders, his Eyes ſtaring out beyond his Brows. One *Colſon* thus tortured, did ſtill deny the Accuſation, whereupon they burn'd him under the Paps, Arm-holes, Elbows, Hands and Feet, till the Fat dropped out their Torches; then they lodged him in a Dungeon, where his Fleſh putrified, and Muggots ingendred in it, to a horrid and loathſom condition, till at the end of eight days they were executed, *March* 1623. At which inſtant there was a ſudden Darkneſs, and a Tempeſt, which forced two *Dutch* Ships out of the Harbour, which were hardly ſaved. The Dead were all buried in one Pit, and one *Dankin* (their Accuſer) ſtumbled at their Grave, and fell ſtark mad, and died ſo within three days after; alſo a Sickneſs followed at *Amboyna*, of which divers *Dutch* died. The names of the *Engliſh* thus inhumanely dealt with, were Captain *Towerſon*, *Thompſon*, *Beaumont*, *Collins*, *Colſon*, *Wibber*, *Rampſey*, *Johnſon*, *Ford* and *Brown*.

CXXV. King

CXXV. King *Ethelred*, the younger Son of *Edgar*, and half Brother of *Edward* the second, injoyed the Crown unquietly which he got unjustly. Oppressed and broken by the *Danes*, he was fain to buy his Peace of them, at the yearly Tribute of Ten thousand pounds; inhaunced to Forty thousand pounds within a short time after. Which Monies were raised upon the Subjects by the name of *Dane-gelt*. Weary of this Exaction, he plotted warily with his Subjects to kill all the *Danes* as they slept in their Beds, which accordingly was put in execution on St. *Brices* night, *November* 13. *Anno* 1012.

CXXVI. But to divert the Reader after so sad an Entertainment as is this mournful Subject, it will not be improper to give him a Prospect of the divers Customs of several Nations in the Universe. The Custom of the *Ethiopians* is, not to punish any Subject with death though he is condemned; but one of the Lictors is sent to the Malefactor with the sign of Death carried before him, which received, the Criminal goes home and puts himself to death. To change Death into Banishment is held unlawful; and it is said, that when one had received the sign of Death, and had intention to fly out of *Ethiopia*, his Mother being apprehensive of it, fastened her Girdle about his Neck, and he not offering to resist her with his hands, lest he should thereby fasten a Reproach upon his Family, was strangled by her.

CXXVII. In the greater *India*, in the Kingdom of *Var* (in which St. *Thomas* is said to be slain and buried) he amongst them who is to undergo a Capital Punishment, begs of the King that he may rather die in honour of some God, than an inglorious death by the hands of the Hang man. If the King in mercy grant him it, by his Kindred, with great Joy, he is led through the City with mighty Pomp; he is placed in a Chair, with sharp Knives all hung about his Neck. When he comes to the place of Execution, with a loud Voice he affirms,

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he will die in honour of this or that God; then taking one of the Knives, he wounds himself where he pleases, then a second, then a third, till his strength fail, and so he is honourably burn'd by his Friends.

CXXVIII. The *Spartans*, when they brought home with them any Friends or Guests, shewing them the Doors, they used to say, *Not a Word that is spoken passes out here*. *Plutarch* also tells us, that by the Institution of *Lycurgus*, when they invited any to feast with them, he who was the elder stood at the door of the dining Room, and pointing to it, said to all that entred, *Nothing that is spoken passes these doors to be told abroad*; expressing thereby, that all the Guests had a full freedom and liberty to speak without any constraint upon them. The same *Spartans*, in those Feasts of theirs that are called *Phiditiæ*, have their Prefects or Stewards, who bring in two or three of the *Helotes* (that is, their Slaves) drunk and intoxicate with Wine, and expose them publickly in that posture to their Youth, that they may see what it is to be drunk, and that by their unseemly and uncomely Behaviour, they might be brought into a detestation of that Vice, and to a love of Temperance and Sobriety.

CXXIX. The *Romans*, when they went into the Country, or travelled far, at their Return used to send a Messenger before them to their Wives, to let them know, that they are at hand; and upon this reason they did it, because Women in absence of their Husbands, are supposed to be detained with many Cares and much Employment, possibly they have Brawls and Discontents in the Family; that therefore all these might be laid aside, and that they might have time to receive their Husbands in Peace, and with Chearfulness, they send before them the News of their Arrival.

CXXX. The black People or *Caffares* in the Land of *Mosambique*, have a Custom among them, That when they go to War against their Enemies, he that taketh or killeth most Men is accounted the best and bravest

Man,

Man, and most respected. As a Proof of his Gallantry to his King, of as many as he hath slain or taken Prisoners he cuts off the Privy Members, dries them well, because they should not rot; with these thus dried, he comes before his King with great Reverence, in the presence of the principal Men of the Village; where taking these Members one by one into his mouth, he spits them on the ground at the Kings Feet, which the King with great thanks accepteth; and the more to reward and recompence their Valour, he causeth them all to be taken up, and given him again for a sign and token of Honour. Whereby, from that time forwards they are accounted as Knights; and they take all those Members wherewith the King hath thus honoured them, and tye them all upon a string like a Bracelet or Chain: and when they marry, and go to any Wedding or Feasts, the Bride or Wife of such Knights do wear the foresaid Chain about their Necks, which amongst them is as great an honour as it is with us to wear the Golden Fleece or the Garter in *England*; and the Brides of such Knights are therewith as proud as if they were the mightiest Queens in all the World.

CXXXI. The manner of making War amongst the *Romans*, and the recovery of such things as were injuriously detained, was this: They sent forth *Feciales*, or Heraulds, whom they also called Orators, crowned with *Vervain*, that they might make the Gods Witnesses, who are the Revengers of broken Leagues. He that was crowned with *Vervain* carried a Turf with Grass upon it out of the Tower; and the Ambassador, when he came to their Borders who were the Offerers of the Injury, covering his Face with a woolen Veil; Hear, O *Jupiter*, saith he, hear the Borders (and then naming the People whose Borders they were) hear ye that which is right: I am the publick Messenger of the People of *Rome*, and justly and piously come as their Ambassador. Then he speaks all their Demands, and calls *Jupiter* to witness: If I unjustly or impiously demand those

those Men or those things to be yielded back to the People of *Rome*, do thou then never suffer me to return in safety to my own Country. This he doth when he is entred upon their Borders, when he meets any Man, when he enters the Gates of the City, when he comes into the Market-place; then if that which he demands is not restored, at the end of thirty three days, he thus declares War, who is the Father of the Fatherhood, the chief Herauld, and who is crowned with *Verbain*. Hear *Jupiter*, and *Juno*, *Quirinus*, celestial, terrestrial, and infernal Gods, I call you to witness, that this People (and names it) is unjust and will not do right; but of these matters the elder of us will consult in our own Country how to regain our Right. Then he being returned to *Rome*, they enter upon the Debate; and if it is decreed as right, then the Herauld returns with a Spear in his hand pointed with Iron. Upon their Borders (before three Children at least) he pronounces, that such a People have offered force to, and injured the People of *Rome*; that the People of *Rome* have commanded that War be made with them; for which cause I and the People *Rome* declare and make War with such a People; and when he hath said this, he throws the Javelin or Spear upon their Borders.

CXXXII. The *Jews* before they entred Battel, by publick Edict commanded them to depart from the Army, who were newly married, and had not brought home their Wives; also all those that had planted a Vineyard, and had not yet eaten of the Fruits of it; and those who had begun to build a House, and had not finished it, together with these, all such as were cowardly and fearful; lest the desires of those things which the one had begun, or the faint-heartedness of the other, should occasion them to fight feebly; and also by their Fears possess the Hearts of such as were Bold and Valiant.

CXXXIII. Amongst the *Persians* they had this custom, that when any one was accused in the Court for the breach

breach of the Laws, though it did plainly appear that he was guilty, yet ſhould he not be immediately condemned, but firſt there ſhould be an exact Inquiry made into the whole courſe of his Life, and a ſtrict account ſhould be taken, whether his evil and unhandſome Actions, or his gallant and commendable ones were the moſt; and then if the number of his baſe and unworthy doings were found to be the greateſt, he was condemned, if otherwiſe, he was abſolved. For they thought it was beyond human Power perpetually to keep that which was right, and that they were to be accounted good, not who never did amiſs, but who for the moſt part did that which was honeſt.

But for the Readers greater Diverſion, after a draught of ſuch variety of Cuſtoms, I will give him the Life of *George Caſtriot*, alias *Scanderbeg*, King of *Epirus*, eſpecially ſince *Hungary* and other its bordering Countries, do now daily afford us matter of Diſcourſe. This *George* was deſcended of an Ancient Family, which had long reigned in *Epirus*, or *Albania*, a part of *Macedonia*; his Father ſurmounted his Predeceſſors in Prudence, Gravity and Magnanimity, in corporal Beauty and Comelineſs of Perſon: his Mother was *Voiſava*, Daughter of the King of the *Tribullians*, a Woman for Beauty, Wiſdom, and excellency of Spirit, ſurpaſſing moſt of her Sex. God bleſſed theſe Perſons with nine Children, four Sons and five Daughters; whereof this *George* was the youngeſt, upon whoſe Arm when he was born, appeared the form of a Sword, as naturally imprinted as if it had been engraven by the moſt dexterous Artificer.

Then it was the *Turks* extended their Conqueſts into *Europe*; *John Caſtriot* amongſt other Princes, was conſtrained to ſue for Peace, which he obtained upon condition of delivering up his Sons in Hoſtage; who being in the Grand Seigniors hands, he cauſed them to be circumciſed (giving to *George*, in whom ſomething more than ordinary appeared at his Circumciſi-

on,

on, the name of *Scanderbeg*; i. e. Lord *Alexander*) he was about nine years old at this time, and *Amurath* taking a liking to him, appointed him good Masters and Instructers, under whom he quickly learned the *Turkish*, *Arabian*, *Greek*, *Italian*, and *Sclavonian* Languages; and as his Strength encreased, he acquired all those Exercises as might fit him for the War; and sometimes with his Sword and sometimes with his Bow, on Horseback and foot, he gave incredible testimonies of Agility and readiness of Body, and of an undertaking, couragious Spirit; hereupon the Sultan made him a *Sunziack* and Collonel of Five thousand Horse. His Brethren also proving very good Souldiers, he employed them in several parts of his Empire.

Scanderbeg, when he was eighteen years old, was sent by *Amurath* into *Natolia*, where in his first Enterprise his Vertue and good Success in War appeared, and he returned victorious; and afterwards he, with his Regiment, always made one in all Enterprizes; and tho good Success was, by the common Consent of all the Souldiery, still cast upon him. And now Troubles arising in *Asia*, he, at those Years, was chosen General of the whole Army; by which means, and the quick and speedy defeat of his Enemies, he surmounted all the glory of his former Performances.

About this time, there came a Gyant-like *Scythian* to the Court, demanding if there were any that durst encounter him in Arms, and prove himself in fight against him. *Amurath* the Sultan proclaimed and promised to the Conquerour a great Reward, to encourage his Men to undertake the Combate. But when every one dreaded the purchase of Honour upon such desperate Conditions (for they were to fight in their Shirts in a narrow place, with their Swords only) *Scanderbeg* stepping to him, said, *Either shalt thou not*, O Scythian, *bear away this Prize and Glory, or else being made more glorious by my Death, thou shalt be enriched with these Spoils and Ornaments.* In the Duel *Scanderbeg* slew the

Scythian,

Scythian, without receiving the least Wound from him; and presenting his Head to *Amurath*, received the reward of his Victory.

Afterwards, two *Persians* of a fair and goodly Stature, came and made the like Challenge to fight on Horseback; and when all refused, he took up the Gantlet against them: and whereas (contrary to the Agreement) after his first Course, they both assaulted him together, he so acquitted himself that he slew them both, and presented their Heads to *Amurath*.

About this time died *John Castriot*, his Father, in *Epire*: upon notice whereof, *Amurath* seized upon his Kingdom, put Garisons into all the Cities and strong Holds, and poysoned all the Brethren of *Scanderbeg*. Now, though *Scanderbeg* dissembled his Resentment of this Conduct, yet the *Sultan* growing jealous of him, put him upon all the desperate Service; yet notwithstanding his forwardness upon all Occasions, Providence preserved him to be a Scourge to the Enemies of his Name.

Not long after, *Amurath* made War upon *Uladislaus* King of *Hungary*, for assisting the Despot of *Missa*; and thereupon raising an Army of eighty thousand Men, he sent *Carambey*, the Bassa of *Romania* with *Scanderbeg*, and an Army of twenty thousand Men, to invade the *Hungarians*. *Uladislaus*, with the great *Hanniades*, that famous Captain, prepared an Army of five and thirty thousand men to encounter him. The *Bassa* encamped by the River of *Moravia*: *Hanniades* not enduring this Bravado, with ten thousand Men, leaving the King in his Camp, passed the River to encounter with the *Barbarians*; who contemning his small number, began the Fight. *Castriot* seeing an opportunity to accomplish what he had before resolved on, in the beginning of the Battle began to retreat with his Troops, and afterwards fled, thereby putting the other *Turks* into a Consternation, who made use of their Heels in like manner. *Scanderbeg* having before imparted

parted his Design to his Friends, especially to his Nephew *Amase*, as they fled through a Wood, he laid his hands upon the *Turk*'s Secretary, and caused him with Threatnings to write Letters in the name of *Amurath*, to the Governour of *Croia*, (the Regal City of *Epirus*) to deliver up his Command into the hands of *Scanderbeg*, as deputed by him to have the Command thereof: and then killing the Secretary, he posted by very long Journeys into the upper *Dibria*, where, sending for some of the principal men of the Town, he discovered himself and his purposes to them, who unanimously assented to what he desired, presenting to him their Estates and Lives for the setling of him in his Kingdom; and so taking good order for all his Affairs, he hasted towards *Croia*, sending *Amase* before to carry News to the Governour, and to certifie him, that *Scanderbeg*, with his Train was not far behind: he took with him his Friends, and a select Number of *Dibrians*, and so coming into *Croia*, he delivered the Packet, which being opened and read was easily believed, and the Governour prepared to depart.

The Night after, his Men at Arms, which he had left secretly near the Town, were let in, with whom many of the Citizens joyned, who setting first upon the Watch, and then on the Garison, put most of them to the Sword; and so having made himself Master of *Croia*, he presently sent to *Dibria* to give his Friends notice of his Success, and to stir up that Country and their Allies, to lay hold of the opportunity for the Recovery of their Freedom. He also gave notice to all the Country about *Croia*, stirring them up to take Arms to free themselves from the *Turkish* Yoak; who readily, and with much Joy, received him, and many good Officers flocked to him; so that having got together pretty considerable Forces, he routed and put to the Sword an Army of the *Turks* that were upon the march for the opposing these Progresses. And then he besieged and took *Petrella*, *Petra Alba*, and *Stellusa*, all extra-

ordinary ſtrong Towns; after which, all the weaker Gariſons eaſily yielded to him.

Then leaving ſome Forces under his Lieutenant General *Moſes*, an excellent Souldier, he returned to *Croia* and disbanded his Army; but upon notice that the *Turks* were rendezvouzing, taking his Followers and a hundred Horſe, he ſtraight march'd to the place, upon which the *Turks* ſcattered and diſperſed themſelves: then with a thouſand Horſe he made an In-road into *Macedonia*, ſpoiling all the Country, and returned loaden with the Prey.

Amurath having notice of all theſe Occurrences, made Peace with the *Hungarians*, and bent all his Thoughts againſt *Scanderbeg*.

The Spring coming on, *Scanderbeg* took the Field with ſix thouſand men, conquered *Morea*, a Pleaſant and Fruitful Country, and added it to his Dominions, and then, after ſome time Siege, had *Sfetigrade* ſurrendred to him, being a place of great importance.

Theſe Succeſſes highly incenſed and alarmed *Amurath*, ſo that he cauſed an Army to be raiſed of forty thouſand Horſe, which he committed to the leading of *Hali Baſſa*, one of his moſt valiant and experienced Captains. Whereupon *Scanderbeg* levied an Army of eight thouſand horſe and ſeven thouſand foot, and though many more flocked to him, he diſmiſſed the reſt; with them he went into the lower *Dibria*, where he heard daily of the approach of his Enemies. Hereupon he detached *Gree Muſach* and *Amaſe* with three thouſand horſe, for to lie in ambuſcado, which he had no ſooner done, than the *Turks* began to approach, pitching their Camp near *Scanderbeg*, yet knew not that he was ſo nigh them. *Scanderbeg* having appointed good Watch bade the reſt of his men betake themſelves to their reſt. The *Turks* having diſcovered him, grew very inſolent, and coming near the *Chriſtians* Camp, began to revile them, and challenge them to the Battel; *Scanderbeg* made his men to be quiet till the riſing of the

Moon, then he caused them to refresh themselves with Food, and so some of them to issue forth to skirmish with the *Turks*, in the mean time he ordered his Battel: *Hali Bassa* contemning the small number of his Enemies, gave the first charge with a small Troop of horse, who after they had charged, retired, hoping that the *Christians* with eager pursuit, would disorder their Battel: but *Scanderbeg* finding their Policy, kept his men in good order, so both Armies coming on, the Wings began the Battel afresh; *Scanderbeg*, bringing on the main Battel in the face of the Bassa, valiantly charged him. No sooner were the Battels throughly joyned, but the Ambuscado broke out, and charged the Reaward of the *Turks*, making such a slaughter that some of them began to fly. Thus was the Bassa's great Army distressed by a few. But he having placed his best Souldiers neerest to himself, with them renewed the Fight, so that *Scanderbeg*'s fortune was at a stand, till *Heranccontes* coming on with some fresh Troops from the Rear, brake through the Bashaw's Army, with incredible Slaughter of his Men: so that the *Turks* seeing their Fellows lying by heaps, wallowing in their own Blood, betook themselves to flight, whom the *Christians* fiercely pursuing, slew two and twenty thousand of them, took two thousand Prisoners, and four and twenty Ensigns of the *Turks*, and so horsing all his foot Souldiers, with the horses of the slain *Turks*, he made a Road into *Macedonia*, laying all waste before him, and returned with a Rich Booty, besides all the Spoils gotten in the *Turks* Camp, and with it went back to *Croia*, where he was received with great Triumph. *Hali Bassa* with the remainder of his men returned to *Adrianople*, where he had much ado to make his Peace with the Sultan, who was almost ready to die for despair through his great Losses before in *Hungaria*, and in *Epirus*.

In the mean while the Pope's Legate persuaded the King of *Hungary* to break the League lately made with

returne

Amurath, saying, That *Faith was not to be kept with Infidels and Miscreants*, and he absolved the King and his Nobles from their Oath to the great *Turk*, and thereupon great preparations were made, a great Army raised, whereof *Hunniades* was made the Lieutenant General. The King of *Hungary* also wrote to *Scanderbeg*, who after a Council held with his Princes, consented to it, and raising a potent Army, and seeking God by Prayer, for a prosperous Journey, he marched towards *Hungary*. But God intending to chastize the Perjury of the *Hungarians*, and to preserve *Scanderbeg* from having had a hand in so horrid a Sin, stirred up the Despot of *Missa* (a Person of no Religion) to deny him passage through his Country. Whereupon *Scanderbeg* resolved to force it, though it was like to prove a difficult work: and indeed before he could do it, the *Turks* and *Hungarians* had fought a dreadful Battel, wherein many were slain, and amongst others, *Uladislaus* with his perjured Nobles, and the *Christian* Army was wholly overthrown. The news whereof coming to *Scanderbeg*, he was so grieved and inraged also at the Despot, that he spoiled his Country with fire and sword, and so returned home again.

Amurath being informed of the Extraordinary spoil and havock that *Scanderbeg* had made in *Macedonia*, resolved he should next feel the effects of his resentment, and first thought to have undermined him by the artifice of a proffered Peace and Amity, which being warded by *Scanderbeg*, the Sultan was extreamly incensed, and sent for *Feressay Bassa*, a Captain of a fierce and ready Spirit, and loading him with promises if he returned Victor, he gave him nine thousand Horse, all chosen men, commanding him in all haste to go surprise the Enemy in *Epirus*, who having dismissed his Army, kept the field only with a few Horse. The *Turks* promising themselves a certain Victory, marched on merrily till they came to a narrow Valley called *Mocrea*, which *Scanderbeg* and his men having seized on, upon

notice of the Enemies Designs, where *Scanderbeg* put the Bassa to flight, cut most of his Men to pieces, and the rest he took Prisoners.

This News incensed *Amurath* to a high degree, and he thereupon sent one *Mustapha*, a bold and politick Captain; with a new supply of six thousand Souldiers to take *Feressaye*'s charge, which joyned with other Forces, made up an Army of above Twenty thousand Men, but he was in like manner incountred by *Scanderbeg*, his Forces routed, Five thousand of the *Turks* slain, Three hundred taken, and *Scanderbeg* lost but twenty Horse-men and fifty Foot men.

Mustapha obtained afterwards another mighty Army of *Amurath*, with which he marched against *Scanderbeg*, who lying at the Siege of *Duyna* against the *Venetians*, upon notice of the Enemies Approach he detached Five hundred Horse, and a Thousand five hundred Footmen, wherewith he hasted to the Relief of his Garisons, leaving the rest with *Amase* to continue the Siege: *Scanderbeg* at his return having drawn some Forces out of his Garisons, had got together a Body of Men consisting of Four thousand Horse, and Two thousand Foot, with which he prepared himself for Battel. *Mustapha* did the like; but before the Battel began, there came from the *Turks* a Man at Arms in rich and gallant Furniture, challenging any one of the *Christians* to fight hand to hand with him. *Paul Meneſſi* thereupon stepped to *Scanderbeg*, desiring leave that he might accept the Challenge, and chastize the proud *Turk*, which *Scanderbeg* assenting to, and praying for his Success, he presently mounted on Horseback, rode forth to the *Turk*, bidding him to prepare himself to the Battel; both Generals agreed upon the Laws for Combat, and so the Champions taking their Course, ran each at other with their Spears, and *Meneſſi* ran the *Turk* through the Head, and so slew him, and there alighting, he struck off his Head, took his Armour, and returned to the Camp laden with his Spoils.

This good Omen did ſo incourage *Scanderbeg's* men that they charged the *Turks* with ſuch fury that they forced them to retire. *Muſtapha* ſeeing that, put Spurs to his Horſe, reſolving to win the Field or die; moſt of his chief Captains did the like, which a little renewed the Battel; but preſently *Muſtapha* and twelve of his chiefeſt men were taken Priſoners, the reſt ſlain and ſcattered. There were in the *Turks* Camp killed ten thouſand men, and fifteen Enſigns taken. The *Chriſtians* loſt but three hundred, and they found a rich Prey.

Then did *Scanderbeg* make an Inroad into *Macedonia*, ſpoiled and took a great Booty; after which, he left two thouſand Horſe and one thouſand Foot for the guard of his Frontiers, and ſo returned to the Siege of *Dujna*. But ſhortly after he made Peace with the *Venetians*; *Amurath* too ſent him rich Preſents, with five and twenty thouſand Duckats for the Redemption of his Captains; nevertheleſs, *Scanderbeg* having divided the Money amongſt his Souldiers, made another Inroad into *Macedonia*, and dividing his Army into three parts, he laid all waſte, and brought away a rich Prey, that he might leave nothing for the relief of his Enemies when they returned again.

This put *Amurath* into ſuch a Rage, that he reſolved to go in Perſon with ſuch an Army as might fill every Corner of *Epirus*, and make an eaſie Conqueſt of it. *Scanderbeg* having notice of the great Preparations that the Sulran was making for an Invaſion, did likewiſe put all things in the beſt poſture of Defence that was poſſible. *Amurath* in the mean while came with an Army of an hundred and fifty thouſand Horſe and Foot into *Epirus*, but *Scanderbeg* having laid an Ambuſcade for a detachment of forty thouſand that were going to beſiege *Sfetigrade*, his Men killed two thouſand of the *Turks*, took a thouſand Horſe, and the *Chriſtians* loſt but two and twenty Men.

During the Siege of the forementioned Town, *Scanderbeg*, with his handful, was perpetually beating up and

and alarming the *Turk*'s Quarters, and set so furiously and so unluckily upon them one Night, that he slew two thousand of them; the Souldiers too within the Town made a brave Defence, and beat off several general Attacks with great slaughter of the *Turks*. And *Scanderbeg* having gathered nine thousand Souldiers, resolved to assault the Camp; but *Feri Bassa* despising his small number, sent several thousand Horse to encompass him in behind; but all to his own Disadvantage, for fighting with *Scanderbeg* hand to hand, he was slain by this latter, and in that days work were seven thousand *Turks* killed besides wounded. But *Amurath* seeing he could not prevail by force, used means to corrupt some of the Garison; which having effected, the Town was delivered to him; the Traytors received their promised Reward, but within a few days after were secretly, at his Command, made away, as a just recompence for their trayterous Wickedness.

Amurath having lost thirty thousand of his Souldiers in this Expedition, returned home, being followed at the heels by *Scanderbeg*, who slew many more of his Men in narrow Passages, which more and more provoked *Amurath* to the making extraordinary Preparations against the ensuing Campaign; by which time, having gotten together an Army of a hundred and sixty thousand men, with which he again invaded *Epirus*, and laid Siege to *Croia*, the Capital City thereof. And after many Artifices and endeavours to suborn the Governour and the other Officers, finding that could not be effected, after having battered it with great Mortar-pieces, the Sultan made a general Assault. But just as the *Turks* began it, *Scanderbeg* with five thousand men brake into one of their Quarters, and at the first Encounter slew six hundred of them, yet engaged himself so far in the Fight, that he was in much danger to be slain or taken Prisoner, but at length resolutely breaking through them, he escaped, and came to his Camp, to their great Joy and Comfort.

Whereupon *Amurath* renewed the Aſſault, wherein he loſt Eight thouſand Men without any conſiderable damage to the Garriſon. And *Scanderbeg* in the night broke in again upon their Quarters, making a much greater ſlaughter of the Enemy than the Garriſon had done.

After the *Turks* had ſtill made ſeveral Aattacks in vain, wherein they loſt many thouſands more of their Men, *Amurath* laid it to heart that ſo ſmall a Town ſhould eclipſe all his former Glory, that he died in the Army, of Grief, Rage, and Deſpair; but charging his Son and principal Officers not to leave his Death unrevenged, and ſo gave up the Ghoſt.

After the Death of *Amurath*, *Mahomet* his Son preſently rais'd the Siege, and offered Peace to *Scanderbeg* if he would pay him a certain Tribute; but *Scanderbeg* ſcorning the Motion, made an Inroad into the *Turkiſh* Dominions, which he grievouſly waſted, and returned home laden with ſpoil. To revenge this, *Mahomet* ſent an Army into *Epirus*, under one of his principal Baſſa's; but being rencountred by *Scanderbeg*, he ſlew Seven thouſand of them, took the Baſhaw and principal Officers, Priſoners, whom *Mahomet* ranſomed with Thirteen thouſand Duckats, and other rich Preſents which he ſent to *Scanderbeg*.

Hereupon one *Debreas*, one of the *Turks* beſt Generals, undertook, with ſuch an Army, to conquer *Epirus*, and bring *Scanderbeg*'s Head to *Mahomet*. Accordingly he marched with ſuch and as many Men as he deſired, and a Battel was ſo valiantly fought, that *Scanderbeg*'s Fortune ſeem'd to be at a ſtand,; yet *Scanderbeg* having at laſt encountred *Debreas*, fought with him hand to hand, and ſlew him, with whoſe Death the whole Enemies Army was diſcouraged and fled; and of the *Turks* were ſlain Four thouſand one hundred and twenty, but of the *Chriſtians* very few.

The Grand Signior finding by theſe Defeats, that it lay not in his Power to prevail by force, had Recourſe

to

to Artifice, and ſought to corrupt, by mighty Offers and Promiſes, the principal Officers of *Scanderbeg*, and at length found the means to ſeduce *Moſes Galome*, a great Commander, who had treacherouſly aſſured *Scanderbeg* of Succeſs, if he would beſiege *Belgrade*, which having done upon his Advice, he brought the Town to great diſtreſs before it could be relieved; but *Moſes* having given the *Turks* warning of his Deſigns, they came upon him unawares, ſlew many of his Men, and rais'd the Siege; nevertheleſs, *Scanderbeg* fought their Army, ſlew Three thouſand of the Miſcreants, and with his own hand two brave Champions, who had before ſworn to *Mahomet*, to kill him if they met with him. The poor *Chriſtian* Captives taken by the *Turks*, were ſome ſold for Slaves, others impailed alive upon ſharp Stakes, others hanged on iron Hooks, and others cruelly tortured to death at the Victors Pleaſure.

Moſes threw off the Mask, and went to *Mahomet*, of whom having obtain'd, upon aſſurance of Conqueſt, a great Army, with all things neceſſary, he went againſt *Scanderbeg*. When the two Armies were ready to joyn, a Meſſenger came from the *Turks*, to ſee if any durſt prove his Valour againſt a Champion of the *Turks* hand to hand; the Challenger was accepted, and the *Turk* appearing, *Zacharie Groppa* having obtained leave of *Scanderbeg*, went out againſt him, and after a ſhort Parley, they ran with their Lances each againſt other with ſuch Fury, that both Horſes and Men were overturned; then nimbly recovering themſelves, they drew their Scimitars, and encountred each other with ſuch ſturdy Strokes, that at laſt both their Swords fell out of their Hands; then grapling together, they wreſtled ſo long, till *Groppa* overthrew his Adverſary, and with his Dagger thruſt him into his Throat, and then taking a Sword, he cut off his Head, and returned to *Scanderbeg* with great Honour. Then the Signal of the Battel being given, it was obſtinately fought on both ſides, and *Scanderbeg* ran in great danger of his Life, for a coura-

ous *Turk*, with his Horſe-man's Staff, bare him quite backward upon his Horſe, ſo that the *Turks* ſhouted for Joy, hoping that he had been ſlain; but *Scanderbeg*, chafed with ſuch an unwonted Diſgrace, furiouſly aſſailed the *Turk* and ſlew him, and purſued his Victory with that Eagerneſs, that the *Turks* were defeated, eleven thouſand of them ſlain, and not above one hundred of the *Chriſtians*, and eighty wounded.

After this, *Moſes* being tormented in Conſcience, ſtole from the *Turks*, returned to *Scanderbeg*, obtain'd Pardon and his former Truſt and Offices.

In the mean while *Amaſe*, *Scanderbeg's* Nephew, was inveigled by *Mahomet*, ſo that he abandoned his Uncle, and went to the Grand Seignior. Hereupon in the Spring following, he and *Iſaac* Baſſa, were ſent againſt him with a mighty Army, and *Amaſe* was proclaimed King of *Epirus* in *Mahomet's* name. After ſeveral Skirmiſhes between the two Armies, wherein the *Turks* had always the worſt; at length *Scanderbeg* and his Army deſcended from the Mountain with ſuch horrible Shouts and noiſe of Inſtruments of War, that the *Turks* were in a kind of Conſternation, and thought the Enemy to be much more numerous than they were; nevertheleſs, *Amaſe* rallied, and made a brave Defence, but at length was forced to yield to his Uncles Bravery and Conduct, ſo that the whole Turkiſh Army was routed, many of them were ſlain, and many taken Priſoners, together with twenty of the *Turks* faireſt Enſigns, of whom were ſlain about twenty thouſand, and of the Chriſtians about ſixty; *Amaſe* being likewiſe taken and condemned to perpetual Impriſonment. Then a Peace was concluded between *Mahomet* and *Scanderbeg*; after the expiration of which, *Mahomet* ſent *Synanbeg* with an Army of twenty thouſand into *Epirus*, with which *Scanderbeg* forthwith encounter'd and overthrew, ſo that few eſcaped by flight. Then ſent he *Aſambeg* with thirty thouſand, whom *Scanderbeg* in plain Battel vanquiſhed at

Ocrida,

Ocrida, and took *Asambeg* Prisoner, and used him honourably, and afterwards dismissed him.

Jussumbeg came after with Eighteen thousand, was set upon by *Scanderbeg*, had many slain, and himself hardly escaped by flight. Then *Carasabeg*, an old and expert Captain, desired *Mahomet* to let him try his Fortune, who sent him with an Army of almost forty thousand. *Scanderbeg* feared him more than any of the former, and therefore raised more Forces; yet he was too cunning as well as too brave for the Bashaw, for he slew many of his Men, and had routed all his Forces, had not the Armies been separated by a Storm. So that the old General was constrained to return back to *Constantinople* with the remainder of his Army, and was well derided by his Master for having promised so much and performed so little.

After this a Peace was again concluded; upon expiration whereof, *Scanderbeg* entred with an Army into *Macedonia*, made much Spoil, and returned with great Booty. Hereupon *Mahomet* sent a new Army to defend the Borders, but this was likewise routed by *Scanderbeg*, ten thousand of the *Turks* slain, twelve of their Principal Officers taken Prisoners, for whom he had forty thousand Duckats in Ransom.

Then was another Bassa called *Bartabanus* sent with a new Army, who had several Skirmishes with *Scanderbeg*, but had still the worst. But at length, some of the principal Officers in the heat of the Fight ingaging too far, quite contrary to his orders, were taken Prisoners, and *Mahomet* refused to suffer them to be ransomed, and knowing them to be *Scanderbeg*'s best Captains, he flayed them alive by degrees, so that they were fifteen days a dying.

Nevertheless, though the *Turks* had corrupted *Scanderbegs* Scouts, yet he was so well upon his Guard, that when they came upon him above two to one, he put them to the worst, and slew them almost all. But as he was fighting in the midst of his Enemies, his Horse

was ſlain under him, and in the fall ſorely bruiſed one of his Arms; the *Turks* preſſed on vehemently to have ſlain him; but God delivered him, his Souldiers reſcuing and remounting him, and he forthwith incountring one of the *Turks* great Commanders, ſlew him hand to hand, which ſo terrified the *Turks*, that they fled, and ſuch ſlaughter was made of them, that few returned with *Bartabanus*, who adviſed the Sultan to invade *Epirus* with two Armies at a time, which Advice being liked of, one Baſſa *Jacup* invaded it on one ſide with ſixteen thouſand brave Men, and *Bartabanus* on another with four and twenty thouſand good Souldiers. *Scanderbeg* having got together twelve thouſand choice Souldiers, challenged *Bartabanus*, who had fortified his Camp to the Combat, which he refuſing, the *Turks* were ſo derided and provoked by *Scanderbeg*'s Men, that the *Turks* inraged at the Affront, forced their General to hazard the Battel, which proved dangerous and doubtful; yet *Scanderbeg* and his Men ſo preſſed upon them on all ſides, that at laſt they were broken in pieces, moſt of them ſlain, only *Bartabanus* with ſome few eſcaped. *Scanderbeg* had ſcarce divided the Spoil, when a Poſt brought him News, that *Jacup* was burning all in another part of the Country, whereupon he preſently marched thitherward, and his Men went as to an aſſured Victory. *Jacup* hearing of his coming, retired into a corner of the Plain, *Scanderbeg* coming near him, reſted one whole day, and then brought forth ſome of his Priſoners before his Enemies Camp, who before knew nothing of *Bartabanus*'s overthrow. Then the Battel beginning, it was fiercely fought on both ſides, the *Turks* were beaten and moſt of them ſlain: In all there were ſlain in the two Battels four and twenty thouſand Men, and ſix thouſand Priſoners. *Jacup* eſcaped with a few; after which *Scanderbeg* entered into the *Turks* Territories, made havock of all, and ſo returned with his Victorious Army to *Croia*, where he diſmiſſed them every Man to his own home.

Then *Mahomet* imployed two Assassinates to murder him, but being discovered, they were upon their own confession justly executed according to their Merit; then *Mahomet* failing too that way, raised an Army of Two hundred thousand Men, with which he likewise invaded *Epirus*, whereof *Scanderbeg* having intelligence, he put his Town in the best posture of Defence that was possible, by which time *Mahomet* with those vast Forces sat down before *Croia*, but *Scanderbeg* did so ply him with continual Allarums, and was so perpetually beating up his Quarters, that he grew weary of the Expedition, and returned to *Constantinople*, leaving his Bassa, still to maintain the Siege of the Town. In his way home he corrupted the Governour of a Fort called *Chidna*, in which were eight thousand of *Scanderbeg*'s Souldiers, promising them liberty and safety to depart; but when he had prevailed and had them in his power, the Tyrant caused them cruelly to be cut in pieces, sparing neither Souldiers nor Inhabitants, Man, Woman nor Child. *Scanderbeg* disdaining to have his Capital City besieged by *Bartabanus*, with Fourteen thousand choice Souldiers, he marched to indeavour its relief, but by the way, hearing that *Janima* was coming with a fresh Supply to the *Turks*, he detached a Party of his Men, and routed this new Army, and took *Janima* and his Sons Prisoners, whom the next day he shewed to *Bartabanus*, and then with plain force drave the *Turks* from a Mountain near the City. The *Turks* discouraged with these and other such like things, rose in the silence of the Night, and retreated eight miles from the City. *Scanderbeg* the next morning found in their Tents great store of Corn and other Provisions, which he conveyed into *Croia* in great Triumph.

The Spring following, *Mahomet* with a mighty Army again entred *Epirus*, and having besieged several places, did at length again lay Siege to *Croia*, but with the same fortune as formerly, for many of his Men being day by day cut off by *Scanderbeg*, being in want of

visions, he was forced to return to *Constantinople*, covered with Shame and Rage.

But as *Scanderbeg* was now busie in putting his Kingdom into good order, he fell sick of a Feaver, and perceiving his end to draw nigh, he sent for his Wife, his Son, and the confederate Princes, and discoursed to them of his troublesome Life, forewarned them of the dangers were like to ensue, to persevere in Unity, made the *Venetians* Protectors of his Son and Kingdom, and so after he had with most fervent Prayer commended his Soul into the hands of the Almighty God, he quietly left this Life, *Jan.* 17. *Anno Christi* 1466. and of his Age sixty three, and of his Reign twenty four. He was royally buried in the Cathedral in *Lyssa*; yet nine years after, the *Turks* having taken the City, with great Devotion digged up his Bones, reckoning it some part of their Happiness, if they might see or touch the same; such as could get any part thereof set it on Silver or Gold, and hung it about their Necks, persuading themselves, that it would make them valiant and prosperous.

He was a Man of rare Parts, and of an indefatigable Spirit; during all the time of his Wars, he never slept above two hours a Night; he ever fought against the *Turks* with his Arm bare, and that with such fierceness, that the Blood did oft times burst out of his Lips. He with his own hands slew at least Three thousand of the *Turks*. What his strength was, may appear by these Examples. There was in a part of *Epirus* a mighty wild Bull, that had murdered many, and committed a thousand Outrages; him *Scanderbeg* incountred with on Horse-back, and with one only blow of his Scimitar, he cut his neck clean from his Shoulders.

Also a monstrous Boar in *Apulia* that had wounded many of King *Ferdinand*'s Courtiers, *Scanderbeg* being hunting with the King, incountred with this Beast, and soon severed his Head from his Body.

CXXXIV. Strange is the Story of *Macamat*, Sultan

Gambai

Cambai, he kept an Army of 20000 Horse-men. Every morning resort to his Palace fifty Men sitting on Elephants; their Office is, with all Reverence to salute the Sultan, the Elephants also kneeling down. As soon as he waketh, is heard a great Noise of Trumpets, Waits and Drums, with other musical Instruments, in rejoycing that the Sultan liveth, and the like at Dinner. His Mustachoes are so long, that he beareth them up with a Fillet, as Women do the hair of their heads; his Beard was white and long, to the very Navel. He was so accustomed to Poyson from his Infancy, that he daily eat some to keep it in use; and though he feel no hurt himself thereof by reason of Custom, yet doth he so yenome himself, that he is Poyson to others; for when he is disposed to put any of his Noble-men to Death, he causeth him to be brought to his Presence and stand naked before him, then he eateth certain Fruits like Nutmegs, and also the leaves of some Herbs, adding thereto the Powder of beaten Oyster Shells, chewing them a while in his mouth, he spitteth it upon him he designs to kill, who being sparkled therewith, dieth by the force of it within the space of half an hour. He entertains about four thousand Concubines, for whensoever he hath lain with any of them at Night, she that lies with him is dead on the Morning; or when he changeth his Shirt or other Apparel, no Man dares wear it. The Reason of his being so venomous, is, because his Father brought him up so of a Child with Poyson little by little, with Preservatives so accustoming him thereto.

CXXXV. Captain *Hawkins* tells in his Voyage at the *Mogul*'s Court; it happened to a great Friend of mine (a chief Man having under his Charge the Kings Wardrobe, all sorts of Mercery, and his *China* Dishes) that a fair *China* Dish (which cost forty five Rials of Eight) was broken by a Mischance (when the King was in his Progress) being packed amongst other things, on a Camel, which fell and broke all the whole Parcel. This Noble-

man knowing how dearly the King loved this Diſh above the reſt, preſently ſent a Servant to *China Machina* to ſeek another, hoping that he would return with another like this, before it would be miſſed; but his evil Luck was contrary; for the King two years after remembred this Diſh, and his Man was not yet come. Now when the King heard the Diſh was broken, he was in a great Rage, commanding him to be brought before him, and to be beaten by two Men, with two Whips made of Cords, and after that he had received a hundred and twenty Laſhes, he commanded his Porters to beat him with their ſmall Cudgels till a great many of them were broken; at laſt twenty Men were beating of him, till the poor Man was thought to be dead, and then he was haled out by the Heels, and commanded to Priſon. The next day the King demanded, whether he was living? Anſwer was made, he was. Whereupon, he commanded he ſhould be carried to perpetual Priſon. The Kings Son being his Friend, freed him of that, and obtain'd of his Father that he might be ſent home and there cured; ſo after two Months he was reaſonably well recovered, and came before the King, who preſently commanded him to depart the Court, and never come again before him until he had found ſuch a little Diſh, and that he travel'd for *China Machina* to ſeek it; the King allowing him 5000 Rupies for his Charges; and beſides, returning one fourth part of his Living that he had before to maintain him in his Travel. He being departed, and fourteen Months on his Travel, was not yet come home; but News came of him, that the King of *Perſia* had the like Diſh, and for pities ſake hath ſent it him, who at my Departure was on his way homeward.

CXXXVI. In *Japan* three were executed, *viz.* two Men and one Woman; the cauſe this: the Woman, none of the honeſteſt, (her Husband travelled from home) had appointed theſe two their ſeveral Hours to repair unto [illegible]. The latter Man not knowing of the former, and

thinking the time too long, coming in before the hour appointed, found the first Man with her already, and inraged thereat, he whipt out his Cattan, and wounded them both very sorely, having very nigh hewn the Chine of the Mans back in two, but as well as he might he cleared himself of the Woman, and recovering his Cattan, wounded the other; the Street taking notice of this Fray, forthwith seized upon them and led them aside, and acquainted King *Foyne* therewith, who presently gave order that they should cut off their heads; which done, every Man that listed came to try the sharpness of their Cattans upon the Corps, so that before they left off, they had hewed them all three into pieces as small as a Mans hand, and yet notwithstanding did not then give over, but placing the Pieces upon one another, would try how many of them they could strike through at a blow; and the Pieces are left to the Fowls to devour.

CXXXVII. At *Grand Cairo* in *Ægypt*, upon Malefactors they inflict most horrible Punishments, especially upon them that have committed any heinous Crime in the Court. Thieves they condemn to the Halter. A Murther committed treacherously they punish in manner following: The Executioners Assistants take the Malefactor one by the Head, another by the Feet, and then the chief Executioner with a two handed Sword cutteth his Body in twain, the one part whereof adjoyning to the Head, is put into a Fire full of unslacked Lime; and it is a most strange and dreadful thing to consider, how the same dismembred half Body will remain alive in the fire for the space of a quarter of an hour, speaking and making answers to the standers by. But Rebels or seditions Persons they flea alive, stuffing their Skins with Bran till they resemble Mans Shape, which being done, they carry the said stuft Skins upon Camels backs through every Street of the City, and therein publish the Crime of the Party executed; but if the Tormentor once toucheth his Navel with the Knife, he presently yieldeth up the Ghost; which he may not do until he be commanded by the

Magiſtrate ſtanding by. If any be impriſoned for Debt, not having wherewithal to ſatisfie the ſame, the Governour of the Priſon payeth their Creditors, and ſendeth them poor wretches bound in Chains, accompanied with certain Keepers, daily to beg Alms from ſtreet to ſtreet, all which Alms redound to the Governor, and he alloweth the ſaid Priſoners very bare Maintainance to live upon.

CXXXVIII. The Funerals of the *Bannyans* are of the old Stamp, ſacring the Corps to Aſhes in a holy fire, compounded of all ſorts of Wood and Aromatick Spices; the Wife alſo in expectation to injoy her Husband amongſt incomparable Pleaſures, inwelops her dainty Body with the mercileſs *Flames*, for which *Affection* ſhe obtains a living *Memory*.

CXXXIX. The Inhabitants of the *Canary* Iſlands waſht their dead, and kept them erected in a Cave, a Staff in one hand, and a Pail of Milk and Wine ſet near him, to ſupport and comfort him in his Pilgrimage to the *Elizian* Fields.

CXL. The *Indians* that dwell near the River *Ganges* have likewiſe the liberty to burn with their dead Husbands; ſo that death having cut in two their Union, the Relick conceits her ſelf a loathed Carcaſs, and reſolves to make her ſelf an Holocauſt, robes her Body with a tranſparent Lawn, her Arms, Legs and Thighs, are alſo fettered with Chains, expreſſing Love; but her Ears, Noſe and Fingers, are adorned with Pearls and precious Stones; with one hand ſhe holds a Noſegay of Flowers, in the other a Ball; both which are Emblems of Paradice. She is attended with a great number, ſome accompanying her for Love, others for Civility, but moſt for her incouragement and honour of the Ceremony; the Prieſts all the way ſhe goes deſcribe the Joys ſhe is to poſſeſs, and the aſſurance ſhe has to injoy her Husband ſpeedily in the bleſſed Shades below; ſhe returns a modeſt Smile, trips on chawing ſomething in her Mouth that intoxicates her Brains, and upon ſight of the Flames, ſeems tranſported with ſatisfaction. So ſoon as ſhe ſees the Carkaſs of her Husband laid upon a Pile, and

and the fire burn, like a mad Lover she whirles about the Pit, and having bid farewel to Parents, Children and Friends, willingly incorporates with the Fire; which quickly makes them one in Ashes; Musick of sundry sorts, & acclamations of the Spectators yell aloud at the same instant, both for the greater honour of the obsequy, and that the Screeches of the poor wretch may not be heard, whereby others may be discouraged. Now albeit, some Women of this persuasion living under a *Mahometan* Prince, being denied this liberty to burn with the Bodies of their Husbands Corps, have been known of late years to make themselves away; yet others more Wise, and less valuing a place in the Catalogue of those fiery Zealots, do refuse to burn; but in such wise by way of Ignominy they are commanded to shave their Heads, and to sequester themselves from Company; which is a punishment. Howbeit, this custom of burning is much more ancient with Men amongst the *Brachmans* than with the other Sex; for with the latter it came not in practice until several of their Husbands were made away by Poyson, which their lascivious Wives would frequently minister upon giving them distaste or other slight provocations, for prevention whereof this Law was devised, and injoyn'd the Relict; and though in its institution it seem'd severe, it was to deterr them from that wicked practice, which long custom had made familiar and reputable; whereof amongst many other instances we find that of *Mandanis* the *Gymnosophist*, who, as *Strabo* reports, was courted by *Alexander* the Great, to accept of a rich Present he made the Philosopher; but contemning it and his Glory, it (at least seeming) so incensed the King, that the *Brachman* for his Arrogancy was condemned to death; and being told he might be pardoned, so he would but desire it, with no less morosity answered, he would indeed petition *Alexander* not for life, but liberty to burn himself; giving this reason, that death was in no wise terrible, where it is only

an inlet into Immortality in exchange of his old perishing Flesh, expecting a more durable and excellent Condition.

CXLI. The Funerals of the *Chinezes* are after this sort; When any dies, they first wash, then perfume, and lastly apparel the Corps, and put his best Cloths on, then cover his Head; and having set him a Chair, his Wife entring the Room, first gives him a Respect and then kisses him; after that, she takes her farewel, with as much sorrow as can be imagined; she is no sooner gone, but his Children enter in order according to their Seniorities; they first kneel, and then kiss the dead Mans hand, yea, strive to outvie each other in their Ejaculations, expressing their Love by sorrowful Countenances and Gestures, as beating their Breasts, and pouring out Tears in abundance; being withdrawn, next his Kindred act their parts, and lastly his Friends, and other more remote Acquaintance; the third day they lay him in a Coffin of precious Wood, which they cover with a Silk Cloth, and over it place his Picture; for fifteen days in that sort the Corps rests, and each day a Table is spread with meat, which nightly the Priests have the liberty to eat, for 'tis they who burn the Incense and offer Sacrifice. When they carry it to the Grave, Women are hired to howl, the better to move others to Compassion; sometimes upon his Coffin they place the Image of a dead Man, whom they expect should shew him the surest and readiest way to *Elyzium*; that done, the Women and Children for some days seclude themselves, and when abroad, go dolourously habited, for they put course Sack-cloath near their Skin; have their Cloaths made long and plain, and for three years are not seen to laugh or joy in any thing; but to the utmost of their power, exercise their Love by their continual Lamentation, abstinence from Feasts and Pastimes, and in all their Letters subscribe themselves such ones disobedient and unworthy Widdow, Child, or what may best set forth Observance.

FINIS.